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THE LIBERATOR

OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, NOVEMBER 15, 1844.

JAS. BROWN YERRINTON, Printer.

WHOLE NO. 723.

AGENTS.

MAINE.—A. Soule, *Bath* W. A. Dunn, *Hallowell* D. S. Grandin, *Brunswick*.
NEW-HAMPSHIRE.—N. P. Rogers, *Concord*;—William Wilbur, *Dover*;—Leonard Chase, *Milford*.
VERMONT.—John Bement, *Woodstock*;—Rowland T. Robinson, *North Ferrisburg*.
MASSACHUSETTS.—Moses Emery, *West Newbury*; Jno. L. Lord, *Newburyport*;—Luther Boutell, *Groton*; W. S. Wilder, *Fitchburg*;—J. T. Everett, *Princeton*, J. Church, *Springfield*;—John Levy, *Lowell*;—Josiah V. Marshall, *Dorchester and vicinity*;—Richard C. French, *Fall River*; Isaac Austin, *Nantucket*;—Elias Richards, *Weymouth*;—B. P. Rice, *Worcester*;—W. C. Stone, *Watertown*;—A. Bearse, *Centreville*;—Israel Perkins, *Lynn*;—B. Freeman, *Brewster*; Joseph L. Noyes, *Georgetown*;—John Clement, *Townsend*; George W. Benson, *Northampton*; Alvan Ward, *Ashburnham*.
RHODE-ISLAND.—Amarancy Paine, *Providence*;—Wm. Adams, *Pawtucket*;—Geo. S. Gould, *Warwick*.
[☞ For a continuation of this list, see the last page last column.

REFUGE OF OPPRESSION.

From the Christian Herald.

A Call for the Organization of an American Church Anti-Slavery Society.

With me, next to the salvation of my fellow-men, the emancipation of the suffering slave. But what can I do? I cannot identify myself with a class of men who seem to be waging war against the Church and all civil governments, rather than slavery. Look at the preambles and resolutions published in the National A. S. Standard, May 16th and 23d, 1844. Is it possible that these men are sincere, and that they mean the abolition of slavery, and *nothing else*? I doubt their *sincerity*.

When a class of men assemble in a professedly abolition meeting, and spend three-quarters or seven-eighths of their time in magnifying all the evils they can find in the history of the Church, in proclaiming the ministry a brotherhood of thieves, adulterers, and murderers; in holding up magistrates as scoundrels and knaves; in setting forth all civil legislation as tending only to degradation and bondage; (and if this is done, year after year,) who will believe that they mean the abolition of slavery, and *nothing else*? We are told that the civil government in this country, more than any other, in legalizing human sin, is the chief agent of hell. Still, we must do nothing to reform the government. We may, indeed, abolish all human laws, but we must not put down any evil by law. We must not *vote* for even good men, because that will be acknowledging the propriety of sustaining human laws. Notwithstanding the apostle's high injunction to honor and pray for kings, and to obey magistrates, we are told that we must not, in any way, countenance kings or magistrates, or human laws.

We must come out—we must introduce a new state of things. And to accomplish this, we must make our appeal to man's noble nature, and the great law of love. We must abolish all combinations of men, under whatever name they may exist, civil and religious, and then man will be free—then we shall have LIBERTY—then man will every where acknowledge the inalienable rights of his fellow-man.

This is a beautiful bubble blown into the air, to those only until it is touched!

Their unceasing hostility to the Church and to civil governments, will never put down slavery. Many worthy citizens have been kept back from uniting with them by their opposition to these institutions. Wherever slavery has been put down, it has been put down by *law*; and if ever it is put down in America, it must be put down by *law*. In this article, however, I only intend to raise the call for the organization of an AMERICAN CHURCH ANTI-SLAVERY SOCIETY. I wish to see the irresistible power of Church and legislative action brought to bear upon the hideous monster, who, gnashing his bloody jaws, growls defiance to all moral suasion. Has not the time now come to bring this mighty power up, and to silence forever the monster who has hitherto only been alternately pleased and fretted?

I rejoice that so many of the northern churches are taking high and holy ground. The Church in New-England is nobly separating herself from slavery. Let all her worthy members who believe in legislative action, with every man whose heart beats true to the civil and religious institutions of our country, come up and unite their strength to the cause of equal rights.

Who will respond to the call for the organization of an AMERICAN CHURCH ANTI-SLAVERY SOCIETY?

R. B. E.

From the Boston Morning Chronicle.

Liberty Meeting in New-Bedford.

At a meeting of the Liberty party voters of this town, held on Wednesday evening, Oct. 30, 1844, William R. Pitman was called to the chair, and Silas Grant appointed Secretary. The following preamble and resolutions, after being fully discussed, were unanimously adopted:

Whereas, a Liberty party Convention, held in this town on the 23d instant, was disturbed, and an effort made to break up said meeting by Frederick Douglass and Charles L. Remond, the advocates of disunion, who promulgate the doctrine that all human governments are of the devil, that all voting under the Constitution is a sin, and that the churches of the land are the synagogues of Satan; and whereas, these men called a meeting on the 25th instant, especially for the gratification of pro-slavery Whigs, to denounce those tried and faithful friends of the slave, Messrs. Birney, Leavitt, Bradburn and Stanton, by grossly and wilfully misrepresenting their views, and vilifying their characters; therefore,

Resolved, That we have full confidence in the ability and integrity of the gentlemen above named, and cannot be divided, disheartened, or deterred from doing our duty, by the slander of Whigs, or the malignant attacks of the no-government faction; but so long as a slave remains to be liberated, so long as we have a principle of our own to support, and so long as we are favored with sufficient strength, we will rally in support of that principle.

Resolved, That we view the motives of these ambitious, intriguing declaimers, in the same light as other calumniators, because their fawning sentiments were propagated for the express purpose of supporting and encouraging pro-slavery Whigs and their abettors, and consoling the milk-and-water abolitionist conscience in voting for Henry Clay.

Resolved, That we fully believe such was the case, from the fact that they received compensation for their advocacy of whig principles and measures, by a liberal collection from men who, on any other occasion, would treat them with supreme contempt.

Resolved, That we consider the efforts of such men too palpable to delude us, too outrageous to injure us, and too contemptible to merit any other consideration from us than that of pity.

Resolved, That we thus speak of the Whigs in distinction from the Democrats, not because we have any sympathies with the latter more than the former, but because the Whigs alone are concerned in the transaction above referred to.

Resolved, That we cordially approve, and heartily respond to the nomination of Gilbert Richmond for elector for No. 10, and will use our influence to increase the votes for our worthy townsman.

Voted, That the proceedings of this meeting be published in the Chronicle and Emancipator, the Beacon of Liberty, and all other Liberty papers in the State.

WILLIAM R. PITMAN, *Chairman.*
ELIHU GRANT, *Secretary.*

A Monstrous Roorback.

There is a pro-slavery Whig print published in New-York city, under the name of Anti-Slavery Standard. Not only does this mendacious concern whose very title is a lie) endorse the infamous attacks of the Whigs upon Mr. Birney, but a writer in its columns has the impudence to assert that Mr. Morris, our candidate for the Vice-Presidency, believes that the colored people should be debarred from the exercise of the elective franchise! The name of this member of the Roorback family is James S. Gibbons, who is using the columns of the Standard in electioneering for Henry Clay, the great champion of slavery and the slave trade!—yet he affects horror at the idea that Liberty men can vote for one who is opposed to the extension of the right of suffrage. We shall be cautious about relying upon the testimony of such men, who have evidently pre-determined to lie down the Liberty party for the purpose of securing the election of a man, who has done more to extend and perpetuate slavery in this nation than any other man in it. We last week cautioned our friends to be on their guard against the falsehoods of the pro-slavery press. The ridiculous assertion alluded to above, is evidence that our warning was not uncalled for. Again we say—be on your guard. Believe nothing to the disparagement of our candidates, evidently gotten up for effect just on the eve of election.—*Hartford Christian* (!) *Freeman.*

James G. Birney.

Read the testimony of Judge Marshall, of Kentucky, a slaveholder and a Whig, to the character of the Liberty candidate for the Presidency. 'A man of more pure morality, more honest principles, and a warmer heart, does not exist,' is the language applied by this slaveholder to James G. Birney. It ought to call the blush of shame upon the cheek of such creatures as Quincy and Child, and other Whig maligners of this great and good man. But having thrown away conscience, they can hardly be expected to know shame.—*Hartford Freeman.*

☞ The Whigs will be laid under a lasting debt of gratitude to the Liberator and National Anti-Slavery Standard for services rendered for the campaign. No papers have labored harder to injure the Liberty party and to defame the character of Birney than they have done—while their Child, Gibbons, &c., have used the organ of the Society to electioneer for Clay the slaveholder. If Old Organization has not muddied itself in the 'dirty waters of politics' during the present contest, it is because it had before acquired a character that could not be blackened.—*Utica Liberty Press.*

The Greenfield Gazette has a wonderful sympathy for the Garrisonians that forcibly seized upon the old Anti-Slavery Society, and fraudulently perverted it from its original character and purposes. Let them carry their saddlebags, Clay on one side, and Garrison on the other—the one perverting government to the support of slavery, and the other destroying it!—*Emancipator.*—

SELECTIONS.

From the National A. S. Standard.

More Marvels Yet.

In a preceding article, I have mentioned a few of the marvellous events, beyond all human belief, which have waited upon the candidate of the Third Party for the Presidency. But he is not the only leader of that party who has strange tales to tell of things, such as never befel mortal man before. Mr. Leavitt promised, some weeks ago, a fresh account of the magical process by which he finds himself the fortunate possessor of a piece of property belonging to the American Anti-Slavery Society, without purchase, without its consent—in short, of how HE GOT THE EMANCIPATOR. This he has not done. But as I do not think it possible that he can do it better than he has already done, I wish to make a remark or two on the pretence of poverty, under which it was done. It will be remembered that the old Executive Committee sold the Emancipator, the organ of the Society, and which had cost it more than twenty thousand dollars, *for nothing*, to a society of young men in New-York, themselves under another name, because they could not raise a sum less than THREE HUNDRED DOLLARS to pay its expenses for three weeks, until the annual meeting of the Society, when they would provide for it themselves, although they had, at that very time, assets at their disposal, amounting to ELEVEN THOUSAND, THREE HUNDRED AND FIFTY DOLLARS, EIGHTY-SIX CENTS! This fact Mr. L. does not attempt to deny, but he says that on this amount of assets, most of it publications, THEY COULD NOT RAISE ONE DOLLAR!! Here's a statement that might well astonish Ferdinand Mendez Pinto himself. On property costing some EIGHTEEN THOUSAND DOLLARS, not ONE DOLLAR, not to say THREE HUNDRED, could be raised!

'*Credat Judæus Apella, non ego!*' Which may be freely rendered into the vernacular, 'he may tell that to the marines!' Why, the very trunk-maker and pastry-cook would have advanced them more than three hundred dollars upon them. This was an astonishing circumstance, but nothing to what followed. At the very time when they could not raise enough to pay the expenses of the paper *for three weeks*, with assets amounting to more than eighteen thousand dollars, they found a society of young men willing to undertake it *for a year*, FOR NOTHING! Could not these ingenuous youths have furnished their fathers in the Anti-Slavery Israel with THREE HUNDRED DOLLARS, *for three weeks*, secured by assets amounting to EIGHTEEN THOUSAND DOLLARS, that the integrity of the Society's property might be preserved, when they were willing to assume the whole expense FOR A YEAR, *without any security at all*? Would they not have done it, had the design not been to strip the American Society of its property? Ten thousand dollars could have been raised in a week, in Massachusetts alone, to prevent the sacrifice of the Society's property, had the facts been truly stated, and could the money have been disbursed by persons whom the donors could trust. Of course, they could not trust that Committee with a farthing. And this the Committee knew perfectly well. So much for the pretended poverty.

Another reason, rather intimated than implied, was, that the Emancipator and the other property of the Society, was bought with money given by Mr. Arthur Tappan, and that, therefore, he and his Committee had a right to do what he pleased with it. Were the fact, as here implied, the last proposition does not seem to flow necessarily from the first. As was said on another occasion, if the premises had the small-pox, the conclusion would be in no danger of catching it. When the money left Mr. Tappan's pocket, and came into the treasury, it became the property of the Society, on any ordinary principles of business. But in 1836, the impression which had got abroad, to this very effect, was publicly corrected in one of the publications of the Board, by a reference to its receipts, which showed that out of a sum received in about six months, of about *eighteen thousand five hundred dollars*, Mr. Tappan's contributions amounted to but *seventeen hundred and fifty*. This was a truly honorable munificence, but it covered a very small part of the receipts of the Society for that time. That was the period of Mr. Tappan's greatest liberality. Soon afterwards, in consequence of commercial embarrassments, he was obliged to discontinue his contributions, and gave little or nothing for the three or four years previous to 1840. The treasury was filled by the donations of thousands and tens of thousands of persons, and in sums of every variety of amount. So much for that argument.

But the great and astounding reason given for the doings of the committee by Mr. Leavitt, by virtue of which he finds himself in the comfortable possession of the organ of the American Society, remains yet to be told. It cannot be told too often. Though it was originally veiled in the modest obscurity of a *note*, it will stand out in letters of light. It is as follows:

☞ 'IN SELLING THE EMANCIPATOR, AND IN TRANSFERRING THE OTHER PROPERTY OF THE SOCIETY, THE COMMITTEE ACTED, NOT AS TRUSTEES, BUT AS OWNERS'! ☜

Mr. Leavitt, if he be wise, will not attempt to amend that statement. 'The force of nature can no farther go.' It would be like gilding refined gold, and painting the lily, to try to improve upon it. 'I advise you to rest your fame upon that, sir,' as Dr. Johnson said to Boswell, when he had made a very indifferent jest. The originality of the conception can only be equalled by the felicity of the expression. Many of the financiers who have adorned this age and country, have used the property of their constituents as their own; none before, I believe, have ever had the magnanimity to claim it as their right. This discovery of this principle, if it be duly applied, will work as great a revolution in the business of life, as the discovery of the circulation of the blood did in medicine. It is the crowning glory of our time. It may well rank among the wonders of the world. The knowledge of it was cheaply purchased by the loss of our organ and of all our possessions.—Q.

From the Northampton Gazette.

Mr. Child's Reply to Joshua Leavitt.

MR. HAWLEY:

Dear Sir—The Editor of the Emancipator has published, what he intends shall pass for an answer to my letter on 'the origin and character of the Liberty party.' All that merits much notice is that which is not in this answer. There is a most masterly silence maintained in this document. Let us see how much.

Mr. Leavitt does not deny that the Executive Committee were sectarian in their administration of the affairs of the American Anti-Slavery Society; and that with sectarian feelings, and instruments, and for political purposes, they first attempted to drive women and non-resistants from the Society, and that failing in this, they seceded from the Society. That they formed new societies on anti-woman and anti-non-resistant principles. The charge of sectarianism is admitted by a strong implication. For example, he calls that secession 'the separation of the great body of the friends of religion and law from Garrisonism.' He speaks of those who formed the Massachusetts Abolition Society as 'believing in, respecting and supporting the institutions of religion, and civil society, churches, ministers, laws, ordinances and republican government,' 'the friends of social order and religious influences,' and as 'the great body of the orthodox creed, who were abolitionists.' These are valuable admissions. What right had officers and members of the anti-slavery society to act, *within the association*, upon such principles?—Was it not directly calculated to alienate and drive off friends of the slave, when the cordial co-operation of all his friends was imperiously demanded by his interests? In the same spirit, Mr. Leavitt points with an air of triumph to some of the principal members of 'the old organization,' 'the leaders (as he says) of non-resistance,' as proof conclusive of the wisdom of either getting rid of them, or seceding from them!

Mr. Leavitt says that Garrison meant to make the anti-slavery movement subservient to his own aggrandizement. 'Set a *thief* to catch a thief.' Why did he not tell us of this at the time? He was charged, and paid $1800 a year to watch and walk a warder on the wall, and he ought to have sounded the alarm. This is a sorry subterfuge.

Mr. Leavitt does not deny that the 'woman's rights' and non-resistant abolitionists rigidly abstained from introducing their views on those subjects into anti-slavery meetings:

That he and Birney, and the sectarian and political abolitionists, their associates, attempted to impose as a test, Birney's interpretation of the constitution in respect to political action:

That he got the Emancipator as a gratuity:

That he received his salary to the amount of $75, from the funds of the Society, after he had ceased to be in their service, and had carried off their paper:

That Birney and Stanton departed for Europe at the expense and on the day before the meeting of the Society, and without its legitimate authority:

That they misrepresented the Society in the London Convention, and voted for the exclusion of our legitimate representatives:

That he would have restored the Emancipator to the Society, if they would have consented to receive him with it as editor; and that the offer was declined:

That he has always refused to publish any statement made by the Society, of the manner in which their newspaper was transferred:

That the committee of the Society was denied the privilege of access to the list of subscribers, avowing their object to be to lay before said subscribers an account of the transaction, and to invite them to choose betwixt the Emancipator, and a new paper, which the Society immediately established in its place:

That the account books were carried off, access to them denied, and the sub-treasurer's account not audited:

That the said sub-treasurer offered *to take the trouble* of furnishing information and extracts from the books on any particular subject:

That $20,000 was charged in said sub-treasurer's account for 'Secretaries, (Birney, Leavitt and Stanton,) and agent' or agents, who were in the field or 'prepared' to enter it *for six months*; and that only $2,000 was charged under the corresponding head (supposing agent to mean agents,) in previous years, when we had from 40 to 70 agents in the field *all the year round*:

That the Emancipator and the Massachusetts Abolitionist were united, and then published for some time by the Massachusetts Abolition Society:

That Mr. Birney received from the American Anti-Slavery Society $7640 in about three years as salary, and a large amount for travelling expenses, besides his outfit to Europe to represent the *Society*, when he well knew that his commission, had he delayed his embarkation a day, would have been recalled:

That he is now in possession of property to the amount of $20,000:

That all the slaves he has ever emancipated, were worth but $8480:

That Mr. Leavitt's assertion in the Emancipator, that Mr. Birney 'has never been able to reach Charles,' is incorrect:

That *Mr. Marshall's* assertion in the Emancipator, that Mr. Birney never bought or sold Charles, but 'borrowed and returned him,' is incorrect:

That Mr. Leavitt objected to the nomination of John Quincy Adams, as the Whig candidate for President.

Thus much for what is not in his answer, and now for some things that are in it.

Mr. Leavitt asserts that the property of the Society, taken and removed to their own offices by him, Mr. Birney and their colleagues of the Executive Committee, was not of the value of $5000, and if the sale had been pressed, would not have brought $1000, instead of being $11,000 as I stated. At the meeting of the Executive Committee, at which they voted to give Mr. Leavitt the Emancipator, under pretence of inability to provide for carrying it on, the following entry was made by him in the records as Recording Secretary.

Tuesday, March 26, 1844.

The publishing agent reported the amount of stock on hand, debts due to the Society, &c.	$18,350,86
Amount owing by the Society,	6,590,74
Balance in its favor,	$11,760,12

The whole $18,350,86 was carried away by the Committee, so the case is worse than I stated. I do not pretend to say what the proceeds of the sales have been. The Society has not been informed. But I do say that if the Society had been consulted at their meeting, six weeks subsequent to the above date, they would not have parted with the property, (consisting of anti-slavery works, stereotype plates, &c.,) for any consideration. It was the capture of the property, not the subsequent sacrifice of it, that the Society complained of. They found themselves, at their meeting, without an office, without publications, without anything. Mr. Leavitt calls my statement of $11,000 as the value of the property, 'a gross libel.' The public will judge.

Mr. Leavitt says he was in favor of maintaining the rights of women to their full privileges as members, yet he immediately became a member and officer of the American and Foreign (the rival) Anti-Slavery Society, where women were disqualified from acting, though not from joining. The truth was, I believe, that Mr. Leavitt meant to continue to be the editor of the Emancipator.

'I'll be the *vicar* of Bray, Sir.'

Mr. Elizur Wright, Jr., (also, says Mr. L., in favor of the women,) soon joined the Massachusetts Abolition Society, and became their editor. This Society was based upon the anti-woman principle, and upon Birney's principle of political action.

Mr. L. does not answer the argument against the latter principle, but still assumes that all the members of the Society were pledged to do *every thing* that is 'lawful,' and therefore 'to VOTE.' The capitals are his. I think he ought to show my reasoning false, or abandon the principle. But this is too much to expect, inasmuch as it was the seminal principle of the Liberty or Birney party.

Mr. Leavitt says that my statement of Mr. Birney's nomination as a Loco, with pledges 'to support democratic men and measures,' and 'to refrain from discussing abolitionism,' 'is basely, cruelly false.' It was taken from the affidavit of W. S. DRIGGS, Esq., whose character is vouched for by the Whig Central Committee of Michigan, as perfectly unimpeachable. I know the gentleman at the head of the Committee, and believe him utterly incapable of knowingly participating in a fraud. Mr. Leavitt must have known where I got the facts, and might have spared his epithets. If I have stated any thing, either borrowed or original, that is false, he will find me as ready to correct it, as he is to accuse me and Mr. Williston of 'libels,' 'distortions,' 'evil surmisings,' 'base inuendoes,' and 'positive violations of truth.' There is but one error that I am able to discover in my letter. It is, that the Society 'limited the expenditure of the Executive Committee to $32,000.' Mr. L. pronounces this '*pure* fiction.' Not so bad as that. I thought it was true, but on referring to the record of the meeting, made by Mr. L. as Recording Secretary, I find that a resolution to that effect was proposed, but not passed. Mr. *Edmund Quincy* has lately stated in the Anti-Slavery Standard, that the Society would have passed it, except for the reclamations of the Executive Committee, and that though not passed, it was the true expression of their will. This I think is the substance of his statement, though I have not his words before me.

As to the 'P. S.' of my letter, giving an account of a meeting addressed by Mr. Birney at Albany, I intended to give the substance of what I had read in two or three newspapers. Mr. L. says the meeting was not *Loco*, and Mr. Birney did not admit that he was a Loco candidate. I had read that the Locos gave him 'three cheers' when he closed, and I had not read that the whigs passed resolutions. I cheerfully make the correction, without recurring to the account. Mr. L. says the Albany secedere from his party never belonged to it, except 'three or four,' and 'they left it long ago,' and that Birney did not laud J. K. Polk. On both points, I must be permitted to differ from him.

Mr. Leavitt absurdly and mischievously assumes that the Hon. SAMUEL WILLISTON is the author of my letter, and utters a volley of invective, accompanied with a good deal of adroit flattery and a little ghostly advice, at *him*. Mr. Williston never saw my letter until it was published; and if he had, he would not have been in any respect responsible for it, unless he had published it.

Respectfully yours,
D. L. CHILD.

Springfield, Nov. 4, 1844.

From the Washington Globe.

Andrew Jackson and John Quincy Adams.

HERMITAGE, Oct. 24, 1844.

MY DEAR MR. BLAIR:—On the 12th instant, I had a return of hemorrhage, and two days after a chill. With the lancet to correct the first, and calomel to check the second, I am greatly debilitated. But, being aroused by John Quincy Adams's address to the young men of Boston on the 7th instant, (sent to me on the 22d instant by my friend Mr. Armstrong,) I made a concise reply thereto—all that my feeble health and the absence of my papers permitted. I sent this to the Nashville Union, and in that paper of the 23d it will reach you. I trust you will give it a place in your Globe, to meet the falsehood contained in the address.

You will observe that Mr. John Q. Adams reiterates the false statement made by him 'years ago,' in a new form; for he says: 'This very boundary of the Sabine in the Florida treaty was, before it was finally proposed to the Spanish Minister Onis, by the direction of President James Monroe, shown by me to the Hero for his opinion and advice, which was in its favor.' All this statement I pronounce now, as I did the first one, when made eight years ago, a falsehood. If Mr. Monroe wished my opinion and advice, why did he not ask it himself? He knew that I came to Washington, under impressions with regard to the movement in his cabinet to arrest me, which would not allow me to have interviews, or hold communication, with either Mr. Crawford or Mr. Adams. Soon after the triumphant vote of the House of Representatives, acquitting me of all the improper conduct alleged in the resolutions of Clay and Cobb, I left the city of Washington. Having, the day after the vote, visited the representative body by invitation, I think on the next I left the city for West Point Academy. This base falsehood was, I thought, nailed to the counter, when first made by Mr. Adams, by the Globe, and there it has stuck for years; but on the eve of the presidential election, and when Mr. Adams might well have supposed me nearly dead, and so entirely enfeebled by sickness as to be incapable of reply, he produces it again with a new face upon it. Providence, kind to me, has disappointed him; and I again declare that this new-vamped statement, that I was consulted by him on the boundary of the Florida treaty before it was made, and that I agreed to the boundary proposed—the Sabine—is *positively false, his pretended diary to the contrary notwithstanding.*

What honorable or just man can repose belief on his statements, after his receiving from Dr. Mayo the copy of a letter marked *confidential*, and producing and reading it to the House of Representatives, and arguing that I meant the reverse of its express instructions, to prove me guilty of duplicity! This letter was to Judge Fulton, then acting Governor of Arkansas, in the absence of Gov. Pope. He (Adams) saw it, *marked confidential*. He also knew that it was purloined from me by his accomplice in this transaction, and, if an honorable man, would at once have returned it to me. Instead of this, he kept it, and read it to the representative branch of Congress, and totally perverted its meaning. Was there ever such dishonorable conduct practised by any man of the least pretension to respectability before? But this is an act of perfidy on the part of one once holding the elevated station of the presidency! True, he obtained it by intrigue, bargain, and corruption; but the distinction should have imparted some consideration for the public's sense of honor, if he himself had no sense of the kind. But his interest now prompts him to shield himself from the charge of giving away to Spain, by the treaty of 1819, the greater part of Louisiana as ceded by France to the United States by the treaty of 1803, extending to the Rio Grande Del Norte, and he fabricates the positive falsehood that, before submitting it to Onis, he consulted me, and I agreed to the Sabine as the boundary. In proof, he cites a diary prepared by himself to suit an emergency, and produces it eight years after it was called for by the issue made by me in regard to the fact it was referred to for the purpose of vouching. I hope he will make known to the public what his diary says as to the purloined letter taken from me, and handed to him by Dr. Mayo, *marked confidential*. Has he noted in his diary that he knew this purloined letter was stolen, and that his reading as a lawyer taught him, that in contemplation of law, the receiver of stolen goods, knowing them to be stolen, was as bad as the thief, especially if he converted them to his own use?

But the bold, daring, and unblushing falsehood in his address, where (attending to the Congressional proceeding touching my conduct in the Seminole campaign) he says my acts in Florida were condemned by the unanimous voice of both Houses of Congress, caps the climax. Who, after such a barefaced falsehood as this, pronounced in the face of the journals of Congress, which show that the House of Representatives, by a large majority, on Clay's and Cobb's resolutions, exonerated me from all censure and blame, can feel anything but contempt for such a reckless calumniator? The man must be mad, or he is lost to all sense of shame as well as truth.

I have been interrupted at least ten times since I began this letter, by company, and write with great pain; but am so anxious to bring the address of J. Q. Adams, in connection with the circumstances in my recollection, to your view, that I could not consult my ease, or allow care for health to impose restraint. I hope you will show him in his true colors to the American people.

Your friend, in haste,
ANDREW JACKSON.

F. P. BLAIR, Esq.

From the Bangor Gazette.

Freedom of Speech.

MESSRS EDITORS:

I wish to say a word about the cause of human liberty, in connection with the anti-slavery meeting held in the city of Portland on the 4th, 5th, and 6th inst. Those who held the meeting are often called 'Come-outers,' and by some are stigmatized as infidels. This I think uncharitable. Were Martin Luther, Calvin and Melancthon infidels because they were come-outers—reformers? Is not every man a come-outer, who will not fellowship with any great sin, whether it be in Church or State? I think so.

But it is not my object at this time to decide upon the correctness or incorrectness of every principle advocated by those who projected the meeting referred to. Much light and truth were certainly elicited, and their right to discuss their views in public is undeniable. Our Mayor, after granting the use of the City Hall for this purpose, thought proper, for the most paltry reason, to send in a letter on the first day of the meeting, forbidding them the use of the hall. It must be well known to him that the laboring portion of the community could attend only in the evening, and the design of his letter is plainly seen. The disappointment is more easily overlooked than the principle which caused it. Has it come to this—that the Mayor shall presume to trample upon the rights of a portion of his tax-paying fellow-citizens? This smacks too much of tyranny—too much like refusing petitions in Congress. It should awaken in the breast of every true American freeman that spirit which animated our fathers in revolutionary times. Let every man who attempts to crush free discussion of the principles of American slavery tremble. There is a spirit on the hills and throughout the valleys of this land, that sympathizes with crushed humanity, and it will ere long speak out in louder thunder-tones than have ever yet been heard.

Liberty looks to the ballot-box, not to tyrants, for redress. No man who attempts to prevent free discussion on Freedom's soil, should be entrusted with the execution of Freedom's laws.

Concert Hall was obtained for the two succeeding days, and the meetings were crowded to excess in the evenings. The people want light; they press for it—they will have it. And certainly there can be nothing very criminal in investigating the condition of three millions of our own citizens, who are refused their liberty, and deprived of nearly all the rights of human beings. Why is there so much apathy on this momentous subject? Has the spirit of Christianity and of patriotism fled from the bosoms of northern freemen? I hope not. Let us not forget that the cause of crushed humanity is the cause of God.

H.

Portland, Oct. 9, 1844.

Treatment of Colored Passengers.

We mentioned, in our last, the exclusion from the saloon of the Acadia steam-packet, of a colored gentleman, who, nevertheless, had been allowed to pay the full fare; and we insert to-day the remonstrance so properly addressed to the proprietors of the vessel by the passengers on board. We are sorry to find by the American papers last received, that the Cunard line of packets has been guilty of similar disgraceful conduct, with respect to a Haytien gentleman, at Boston. In this case, it is stated that 'the reception of colored passengers would create great loss and confusion, and, indeed, *would not be permitted by Southern gentlemen*'! We should think, on the other hand, that the way to create 'loss and confusion,' was to refuse colored passengers, not to take them. And as to 'the Southern gentlemen,' towards whom such an ignominiously servile spirit is shown, we have no doubt the packets are of quite as much importance to them as they are to the packets. They 'will not permit it'—indeed! Who makes them lords paramount in this matter? We cannot think that the British gentlemen who have the property and management of these noble vessels, will servilely bow to the dictation of so vulgar, un-Christian, and un-English a spirit as is manifested in this case by southern slaveholders.—*British and Foreign A. S. Reporter.*

The New President of Texas.

It has been asserted (says the Albany Argus,) that the new president elect of Texas (Dr. Jones) is against Annexation—and that his election may be considered as expressions of the people of Texas adverse to that measure. This is not so. The National Vindicator, published at Houston, contradicts the story, on the authority of a letter from Dr. Jones published in the Harrison Times of the 25th July, excusing himself for non-attendance at the political meetings of his friends during the campaign—of which the following is an extract:

'Were I to make a tour through the country, I should be either compelled to neglect my official matters or to resign. The latter would, indeed, be very easy—but in the present crisis of our negotiations, it would, perhaps, look like a desertion of my post [Secretary of State.] I am not yet without hopes of annexation, and as I have had a great deal to do in this matter, I have some pride in wishing to go through with it. The charge that I am 'inimical to further negotiations with the United States for the re-annexation of our country to that,' is wholly without foundation in fact, and a base slander.'

MORE CHRISTIANS IN PRISON. The following we find in the papers:

'STATE OF KENTUCKY.

FAYETTE COUNTY, ss.

Jailer's Office, Lexington, Ky.

I, Thomas B. Megowan, jailer for the county aforesaid, do certify, that a man who calls himself the Rev. Calvin Fairbank, and a woman who calls herself Delia A. Webster, are confined in jail, awaiting trial on indictments found by the grand jury for the Fayette Circuit Court, for *negro stealing*, and convey-ing the same to the state of Ohio. And further, I certify, that for good cause, *I have had the said Fairbank ironed.* Given under my hand, this 19th day of October, in the year of our Lord, 1844, and of the Commonwealth the fifty-second.

(Signed,) THOMAS B. MEGOWAN.'

☞ Who are they who are for remaining in a political union with Southern tyrants? Can they be abolitionists—the friends of the slave?

From the Herald of Freedom.

Anti-Slavery Convention at Milford, N. H.

FRIEND ROGERS:—The glorious cause of Freedom has received a new impulse here in the town of Milford. Seldom have I seen a more triumphant meeting, than we closed on Sunday evening of last week. It commenced on the preceding Friday, and continued until a late hour on Sunday evening. The meeting was characterized by numbers, eloquence and music. The spacious hall, recently finished by the Hutchinson family, was thronged most of the time, and many left, I was told, not being able to gain admittance. As to the speaking, though I never *puff*, I must say it exceeded at times all I have ever heard. On Saturday evening, Foster spoke two hours as I had never heard him, and on Sunday forenoon, he exceeded even all that he did then. I heard several say, who are not abolitionists, 'Never man spake like this man.' Abby Kelley, too, has wrung out of the opponents of female oratory, the unwilling confession, that if education, truthfulness, refinement, power of reasoning, mildness of demeanor, and whatever pertains to true eloquence, entitle one to address public assemblies, few, either male or female, can urge a higher claim than herself. Many who came to sneer, remained to admire, and went away to commend and to *believe*.

Of the music, I have only to say, it was by the Hutchinsons, and the people from the Kennebec to the Potomac know all about it. The free use of their capacious and convenient hall was another act of theirs, worthy their generous hearts.

On Sunday morning we had a perfect crowd, from this and neighboring towns, and never have I seen such an impression as was produced by Foster's speech. At intermission, you might see little crowds of the people about the village, engaged in most earnest conversation about it, and the spirit of freedom ran like electricity from heart to heart, and from house to house. Long before the hour of assembling in the afternoon, the hall was crowded to its utmost capacity. It becoming apparent that multitudes must be kept out, if we remained there, it was proposed to adjourn to the old meeting-house. This was done—and the worshippers of sect near by, beheld our march with deep consternation. Such an assemblage of those whose only weapons are *Truth* and *Love*, was more terrible to them, than an army with banners. Abby Kelley spoke most of the afternoon, and Jane Hitchcock made the principal speech in the evening; the former vindicating the doctrine of *No Union with Slaveholders* most triumphantly against some opposition that was raised by one or two Polko Focos present, and the latter captivating her audience by sweetness of manner and acuteness of reasoning.

I wish I had time, and you had room, for some account of the addresses. The religion of the times, politics, social relations, every thing that sustains slavery, were unfolded in a surprising manner. Milford revivals, I predict, are at an end. The clergy are no longer needed, nor, as clergymen, respected—and will soon be discharged. Only the anti-slavery movement keeps them from falling foul of each other, and devouring altogether. One of the ministers, John Richardson, asserts, and undertakes to prove, that Infant Baptism has occasioned more evil in the world than slavery! But the Orthodox ministers have so much to do, to maintain their ground against the rocking earthquakes which the mighty tread of Freedom creates about them, that they can hardly give so bold an attack on one of their favorite institutions, the least consideration. Probably should they reply at all, it would be only to say, that *under water baptism* is a greater curse than slavery. Certainly, this has been the language of their practice, ever since the days of Roger Williams.

From Milford we went to Wilton, Peterborough and Hancock—dividing our forces in the two former places, and meeting again on Saturday, for a two days' Convention at Hancock. Of these meetings, I have not now time to speak much. Night before last, Foster and Abby Kelley being on their way to the Non-Resistance meeting at Boston, again addressed the people of this village, at Hutchinson Hall. The subject was Third party, and it met the treatment it deserves. Friend Livermore, the lawyer of the village, and a Third party man, came to the rescue, and spoke an hour with his usual candor and ability, and only failed to make out his case, from the extreme hardness of the case itself. Although used, by his very profession, 'to make the worse appear the better reason,' and skilful no doubt to do it, *where it can be done*, still, I think that for once, *he must admit a failure*, though he did all that the cause would allow. I hope he will soon be found in better company.

But I must say a word about a Third party caucus held in the Congregational vestry last evening. The party in this place, consists mainly of members of the pro-slavery churches, officered of course by deacons and ministers. Anxious to make James G. Birney's calling and election sure, they appointed a caucus, and sent to Nashua for one Barrows to come and make them an electioneering speech. From his stupidity and self-conceited impudence, he could easily be detected as a minister in the Methodist battallion. The evening was dark, but not rainy, though the little vestry was not more than half full. There was about a *political* thousand; though in *honest* number, there were just sixty-three, as I counted. Several of these were women and *girls*; and if the speech-master *could* insult any body, it seems to me he insulted them—for he made not the slightest allusion to them during the evening; but his speech was full of '*gentlemen*'—and 'gentlemen of the Liberty party'—and 'RESPECTED gentlemen.' A few anti-slavery women were in from motives of curiosity, as also some anti-slavery men; but what Third party women there were present, must pocket the insult of being utterly neglected, as they best may.

The address was a curiosity. It seems the orator sometime back, had given a sermon on slavery, that was printed. He told us all about this, and what was in it, and then gently hinted that it could be bought for four-p

nd ministerially and magisterially wished me to stop, that he might correct a mis-statement. I did so with all cheerfulness. He then began to say, that he had *often* met me, [I was not aware of it,] and that he always found me stating things that were not true. I ran back in my mind over my remarks, to see what mighty lie I was to be convicted of. The 'lake' we read of, where 'all liars have their part,' blazed up before the meeting, and the people seemed to expect every moment to see me plunged in. I almost began to tremble myself! At length the charge, with almost judgement-day 'pomp and circumstance,' was specified. It was this—I had said the edition of Methodist Discipline from which I read—WAS THE LATEST EDITION!! whereas another, though on slavery, *exactly like mine*, had been issued since. The only other thing was, that I had made *a false inference*; though he said I had read the Discipline and Resolutions right. My false inference was this: The Discipline declares, and has stood unchanged thirty years on the subject, that the buying and selling of men, women and children, with the intention to enslave them, shall be held an excommunicatory offence. The resolution of the General Conference, only eight years ago, was, that '*they had no right, wish or intention, to interfere' with slavery*. That is, said I, they have no right, wish or intention to carry out the plainest declarations of their own Discipline. Here were my awful mis-statements. And the whole of them. But, he added in great hurry, I think it better to close the meeting—and we'll close with the benediction!!! He then sprung it, in double quick time, and the farce ended. I just reminded the meeting of the *honesty* of this *godly* christian, and minister, in asking me to give way for a correction and then exploding the meeting with the quick match of a benediction. He had accused me of lying, but he didn't lie, I suppose, when he thus pretended he only wanted to correct me. These prayers and blessings are the bandiest tools the priest has to work with. And they are peculiarly his tools, especially the latter. It takes a priest to do a benediction—mere *human* men can't do it. It was the first political caucus I ever saw closed by so solemn a performance. It was fortunate that a priest was present, or the meeting might have run on till this time. However, I was satisfied, if the party were.

As soon as the Amen was heard, friend Jewett, one of the slaves on friend Warner's ecclesiastical plantation, flew round as though he had the very '*brain fever in his head*,' and blew out the lights instanter. We got out as soon as we well could, several of the Third Party friends expressing great dissatisfaction that a stranger should thus, in so mean and dishonest a manner, rudely break up the meeting, though he was the speaker of the evening. I hope no Milford man would have done it, though politicians, especially divine politicians, sometimes play desperate games. Politics, to be totally depraved, must be baptized, sanctified and ordained.

After all, the meeting did the cause of genuine anti-slavery much good. Many saw the baseness and meanness of Third Party, as they never did before. A few such scenes would annihilate it throughout the town. The old and tried friends of the right have cause to rejoice. There are those here who have stood long and manfully the burden and heat of the day. No better abolitionists can be found anywhere than in Milford. And a number of new ones, both men and women, are being added to our ranks.

Our meetings almost every where are fully attended, and new interest is awakened. Never has this State stood in so favorable an attitude to truth, as now. Religious fury and fanaticism have subsided, priestly despotism is broken if not destroyed, politics, (Third Party excepted,) have ceased to bewitch and make drunk, as they have been wont to do, and there is a real hungering and thirsting after righteousness.

The days of slavery are numbered. No sun goes down, leaving it as strong as it found it in the morning. It is receiving the curse of every body. Not much longer will even its 'Bulwarks' be able to defend it. Yours, as ever,

PARKER PILLSBURY.

Milford, 30th October, 1844.

DISUNION!

NO UNION WITH SLAVEHOLDERS!

Motto of the American Anti-Slavery Society.

Review of Gerrit Smith's Constitutional Argument. By Adin Ballou.

[CONCLUDED.]

But what have you to say concerning that most nefarious and heaven-daring clause of the Constitution, which prohibits the abolition of the slave trade for twenty years—which must not even be amended till the twenty years had run out? I am amazed at your language. 'Before the Colonies came under the Federal Constitution, they were independent of each other and the world.' Very well. Then of course it behooved the moral and upright, if any of them were such, not to enter into a league with the unprincipled to commit iniquity. But they made a league and compacted themselves into a nation. 'They had each as perfect a right as any State or nation, to prosecute the African slave trade, and to prosecute it, too, forever.' And this was just *no right at all*. 'But now each agreed with its partners under the new compact—not that it would continue this trade for nineteen years, (that would have been a pro-slavery agreement,) but that if it continued it at all, it would discontinue it after nineteen years, and that makes it an anti-slavery agreement.' Do you affirm that the slaveholding States agreed in the Constitution to discontinue the slave trade after nineteen years? Even if they *had* thus agreed, their anti-slavery would have been of a most drivelling kind, at best! An agreement to leave off committing the most outrageous crimes against humanity twenty years hence! Are you gradualist enough to call such an agreement *anti-slavery*? But there is no such agreement on record in the Constitution. They never agreed on a time to leave off their piracy. For aught in the Constitution, the slave trade might be prosecuted '*forever*;' as each State had, in your opinion, a fight to do. For aught it contains, *that* infernal trade may be resumed and legalized under the laws of Congress at any moment! No; the real and only agreement was, that Congress should be prohibited from passing any law against the slave trade prior to the year 1808. It tied up the hands of what little anti-slavery might get into Congress, or exist among the people for the next twenty years, and made kidnapping the Africans a lawful business—such a business as the whole nation must endorse and make common cause in defending. It is astonishing that a man of your intellectual endowments should have made such a representation of this matter. Then, your comparison of the partnership with a drunkard, in which he agrees to leave off drinking at the end of six months, is altogether mal apropos. You ought to have stated it thus: ☞ I enter into a partnership with a corporation of Whiskey Distillers, and pledge not only all my reputation, but my whole property, and even my life, to sustain them in their business for twenty years *certainly*, and as much longer as the majority of the corporation may determine,—allowing each member weight on every vote in the ratio of *three-fifths* of all the drunkards he may prove himself to have made. This I do as a devoted temperance man, without the least assurance, but still in the fond hope that they will all abandon the wicked business, of their own accord, at the end of the stipulated period.☜ This would prove you as good a temperance man, as the framers of the Federal Constitution were anti-slavery men.

You allude next to the provisions in the Constitution for suppressing insurrections and domestic violence. Under these provisions, the whole nation binds itself to suppress, by force of arms at the common expense, not only *insurrections*, properly so called, but all *domestic violence*, occasioned by attempts of the slaves to obtain their freedom. You affirm that 'these provisions are neither *pro-slavery nor anti-slavery*. The powers which they convey are indispensable to prevent and arrest lawlessness and bloodshed—are indispensable, indeed, to the upholding of civil government.' According to the common notions of civil government, this 'is true in the *abstract*,' (as some people say.) But it must be remembered that the Federal Constitution had before them distinctly the following facts: 1. There were between seven and eight hundred thousand slaves in the country. 2. Their numbers were to be continually augmented by the activity of the slave trade for the next twenty years, besides their natural increase. 3. That a slave population had proved in all ages of the world prone to *domestic violence*, for the regaining of that natural liberty taken and withheld from them *by violence*. And 4, that the slaveholders demanded and expected the national protection against this kind of domestic violence. Now I will ask you, friend Smith, whether you and the Liberty party abolitionists, were you now sitting in general Convention to re-consider the Federal Constitution, would agree to just such provisions as these without making any exceptions, and without any grant or discretionary power to emancipate the slave population, in case it should be judged necessary to the prevention of domestic violence? As the matter now stands, the general government are bound to suppress all slave insurrections of whatsoever nature and extent, by force of arms, at the common expense, without the least grant of power from the States to emancipate either the slaves in general, or any portion of them, however necessary it may be to prevent future domestic violence. The slaveholders may drive their slaves to desperation, and when they rise against the most intolerable cruelties, the general government is bound, if need be, to put the whole nation in deadly array against the insurgents until subdued; then, handing them over to the tender mercies of their exasperated tyrants, to march off and pay up their own bill of expense. If this is not practical *pro-slavery*, what is? If you and your political brethren can endorse, assent to, and swear to carry out such *provisions* as these, Heaven save human rights from your anti-slavery protection!

Finally, you take up the clause of the Constitution which provides for the delivery of fugitive slaves to their masters. This clause prohibits any State from passing laws to secure fugitive slaves their freedom, and binds the people of all the States to deliver up all such fugitives to any person claiming them under the laws of the State from which they may have escaped. This clause renders the slave code of the southern States supreme over the whole land. Any person declared to be a slave in any one of those States, must be retarded as such throughout the Union, and if he attempt to regain his natural freedom by flight, he shall find no place of Constitutional refuge within the United States, but every citizen must hold himself in readiness to deliver up the unfortunate wretch to his *pretended owner*. This was the intent of the clause. This is the construction of it by all our courts. This is the meaning attached to it by the great mass of the people. And this will be the practical operation of it, until a new public sentiment, superinduced by anti-slavery action, shall render it null and void. The clause, as thus intended, construed and acted upon, is in perfect accordance with the other pro-slavery clauses of the Constitution. A Convention of professed republicans, who could not recommend even the most gradual and remote abolition of slavery, but who could give the slave trade impunity for twenty years, who could offer a bounty of superior political power on slaveholding, who could agree to put down slave insurrections at the common expense of blood and treasure, without retaining the least discretionary power to emancipate the slaves under any circumstances, could very consistently, and would very naturally agree to make the slaveholder's title equally good to his slaves in all parts of the Union. If he had the right to them in Carolina or Georgia, he must have a right to them in Massachusetts and Vermont. If they run away from their rightful owners, those owners ought to be able to reclaim them any where within the limits of the U. S. It would be absurd to the last degree for the general government to foster the slave trade, to make ownership in slaves the basis of political power, to pledge the national resources to the suppression of all slave rebellions, and yet leave an open door for the slaves to run away, from one State to another, and there find refuge. If they are rightful property in one State, they must be so in all; and it would be back handed robbery for any one of the States to enact laws whereby they should be emancipated against the will of their masters. Indeed, there could be no union with slaveholders, except on condition that their property in slaves should be guaranteed to them. Could slaveholders enter into a union with masses of people who regarded them as thieves and robbers, and who would use every opportunity to rescue their slaves out of their grasp, to entice them away, or encourage them to escape their bonds by flight, under the assurance of finding at once freedom and protection? Certainly not. They entered the Federal Union for the sake of greater security in the possession of their slaves; and they will either quit slaveholding, or quit the Union, when it no longer affords that security. Now it gives them greater security, greater respectability, and greater political power, than they could otherwise have enjoyed.

You enter into a very elaborate course of argument to demonstrate that this clause of the Constitution respecting fugitives is not pro-slavery. 'Greater reliance,' say you, 'is placed on this, than on any other, to prove that the Constitution is pro-slavery: and the arguments drawn from it to prove the pro-slavery character of the Constitution have been immeasurably more embarrassing to the Liberty party than those drawn from any, and every other part of that instrument.' This is a very strong statement. I am glad to know that the *party* are susceptible of all this embarrassment; for it argues that their reason and conscience are still awake. But for my own part, I consider the other clauses already noticed, especially that which invests the slaveholders with superior political influence in the general government on account of the slave population, more difficult to explain away than this—more embarrassing to Liberty-party casuists.

You undertake to say that 'even under the pro-slavery construction of this provision, it can, constitutionally, operate but little in favor of slavery.' Why? 'For no fugitive from the District of Columbia, or the territory of Florida, or from any slave State, which is not one of the original thirteen States, or, which, at farthest, was not erected within one of them; and no fugitive from any one of those thirteen States, who has ever been permitted to go beyond the present, or, at farthest, beyond the original boundaries of those States, can, in the eye of the Constitution, be a slave.' Now, respected friend, is there any proof in all this? You offer none; I know of none. In the eye of the Constitution, a slave in one part of the Union is a slave in every part of it, reclaimable on demand of the master. So far as that instrument determines any thing respecting the question, it recognizes the master as the rightful proprietor of his slave's person, and empowers him to control his property wherever he may find it. Common law has been called in to justify the liberation of slaves voluntarily brought into the free States by their masters; but the Constitution no where intimates the propriety of even such a proceeding. The principle, that all laws abridging the natural rights of human beings, are to be construed as favorably as the letter thereof will possibly admit to the unfortunate sufferer, if backed up by a healthy anti-slavery public sentiment, can do something to curtail the pro-slavery genius of the Federal Constitution. For this, no credit to that instrument; which contains not one positive provision for the deliverance, or even relief of the slaves, under any emergency whatsoever; whilst on the other hand it contains sweeping provisions, clothing the slaveholder with advantage, honor and power—as justly entitled to hold and control his kidnapped victims. If by any means a lynx-eyed anti-slavery public sentiment can continue, by the help of common law, to creep in among the verbal omissions of the Constitution, and rescue now and then a captive from the prison house, let no credit be claimed for the instrument on account of the success of a stratagem too subtle to have been prevented. The intention was, to have made escape or rescue impossible. You would have it believed that the Constitution proclaims freedom, either expressly or impliedly, to all fugitive slaves from the District of Columbia, the territory of Florida, and all the new States, not formerly included in any one of the original thirteen States. But there is nothing of this in the Constitution. No such results can be obtained, except by some artifice of the common law taking advantage of verbal omissions in the instrument.

Again, you argue from the fact of northern anti-slavery sentiment having become so powerful, that comparatively few fugitives who now reach a free State are replunged into slavery. Does the Constitution deserve any credit for the operation of causes which are not only out of itself, but operate in favor of freedom against its entire influence? Surely not. Again, you plead that if, at worst, this clause of the Constitution is pro-slavery, it may be amended. Certainly it may be. But it must be rejected and abhorred by public opinion. Until then, it remains a part of the supreme law of the land; and the question is—Can a true abolitionist endorse it as righteous, and swear to aid in executing it? The American A. S. Society answers emphatically, NO. Does Liberty party answer, YES?

But then you deny that the clause is fairly capable of a pro-slavery construction. 1. Because such a meaning is not expressed in the provision. 2. Because the framers and adopters of the Constitution would not suffer it to be expressed. Why is not such a meaning expressed in the provision? Your answer is: 1st. The provision speaks of 'service or labor *due*.' But 'by the definitions of the southern slave codes, the slave is a chattel; and hence to predicate indebtedness of a slave is, in the light of those definitions, as absurd as to predicate it of a horse or a stone.' Reply. Those same southern slave codes declare that the labor of the chattel slave is *due* to his master—that it as rightfully belongs to him as the labor of his chattel horse. Not that it is '*due*' by '*indebtedness*' of either slave or horse, but that it is due by right of absolute proprietorship. Now you see a *great absurdity* in this use of terms. What if there is an absurdity, does *that* affect the meaning of the language? Common sense understands the language of every class of people according to the settled use of the terms employed, and not according to some refined standard which deduces *absurdity* from the received forms of expression. If we are never to understand the language of lawyers and statesmen in any sense which involves absurdity in the light of high and moral principle, we can very easily resolve the most iniquitous laws on earth into harmony with the divine laws. Such special pleading as you use on this point, is as inconclusive, as it is unworthy of the source whence it comes. But you proceed. '2d. The Madison Papers' inform us, to use their own language precisely, that:—'On motion of Mr. Randolph, the word *servitude* was struck out (by the Convention, from Art. 1. Sec. 2.) and '*service*' unanimously inserted, the former being thought to express the condition of the slaves, and the latter the obligations of free persons.' Reply. The Madison Papers afford the most conclusive proof that the Federal Convention were ashamed to use the naked terms, *slave, slavery*, &c. and that they were also afraid of prejudicing a portion of the people against the new Constitution by these odious terms. Those papers also afford conclusive proof, if indeed any were needed, that the Convention compromised *liberty* with *slavery*, and though they used *smooth terms*, secured to the slaveholding interest all that the common judicial construction of the Constitution allows. Here is the difference between '*servitude*' and '*service*.' It is hardly the difference "twixt *tweedle-dee* and *tweedle-dum*.' Yet it satisfies you that no pro-slavery meaning is expressed in the provision. You are altogether too easily persuaded that way. To me the substitution of the word *service* for *servitude* is a mere rhetorical gloss, designed to express the same dark meaning one shade lighter to the fastidious eye.

'The meaning is plain;
To mistake it costs the time and pain.'

But you further affirm in your second general reason, that the framers and adopters of the Constitution would not suffer it to be expressed. How does this appear? You again appeal to the Madison Papers, and ask:—'Who can read the Madison Papers, and in other ways acquaint himself with the mind of the Convention which framed the Constitution, and yet believe that the Convention, would have suffered it? Who can believe that this Convention, which would not suffer the word '*slave*,' or the word '*slavery*,' or even the word '*servitude*' to have a place in the Constitution; which agreed with Mr. Gerry, that it 'ought to be careful not to give any sanction to slavery'; (!) and which, to use the very words of its leading member, Mr. Madison, on the floor of the Convention, 'thought it wrong to admit in the Constitution the idea that there could be property in man'—who, I say, can believe that this Convention would have consented to let the Constitution declare in plain, unequivocal terms, the right of the slaveholder, to chase down, and to chase down unhindered, the poor innocent fugitive from slavery? More difficult, however, it would be for any one who has informed himself of the strong anti-slavery sentiment which then existed in almost every part of our country, to believe that the Constitution would have been adopted, had it so spoken.'

Most wonderful reasoning! To cap the climax, my friend, you should have gone one step higher, and affirmed that this most exquisitely scrupulous anti-slavery Convention completely abolished slavery, that the whole nation almost unanimously responded AMEN, and that the legislators and jurists of those days all governed themselves accordingly. For, who that has informed himself of the minds of that Convention, and of the uncompromising anti-slavery public sentiment of almost the entire people of those days, can be so wilfully sceptical as to believe that they covenanted to sanction and uphold slavery!! The question is settled, and slavery is dead and buried. The *Federal Convention* and the people were too wise and good to sanction the abomination at all. If any body believes or imagines that slavery exists by any *sanction* or countenance of the U. S. Constitution, its framers or adopters, let him be written down either a *fool* or a *knave*!! For proof of all this, read the following extracts from the Madison Papers.

Mr. Madison said:—

'The States were divided into different interests, [the most material of which resulted, partly from climate; but principally from the effects of their *having* or *not having* SLAVES. These two causes concurred in forming the great division of interests; * and if any defensive power were necessary, it ought to be mutually given to these two interests.'

Mr. Madison, again—

'It now seemed pretty well understood, that the real difference of interests lay, not between the large and small, but between the Northern and Southern States. The INSTITUTION OF SLAVERY, and its consequences, formed the LINE OF DISCRIMINATION.'

This was the man who thought it wrong to admit in the Constitution the idea that there could be 'property in man.' And why? Because he was so scrupulously anti-slavery at heart and in practice? Or because he thought it more prudent to disguise the monstrous anomaly he was compounding with his republicanism?

'Mr. Davie said it was high time now to speak out. He saw that it was meant by some gentlemen to deprive the Southern States of any share of representation for their blacks. He was sure that North Carolina would not confederate on any terms that did not rate them at least three-fifths. If the Eastern States meant, therefore, to exclude them altogether, the business was at an end.'

Mr. Butler (of S. C.) said:—

'The security the Southern States want is that their negroes may not be taken from them, which some gentlemen within or without doors have a very good mind to do.'

Mr. Gouverneur Morris (of Penn.) said:—

'A distinction has been set up and urged, between the Northern and Southern States. He had hitherto considered this doctrine as heretical. He still thought the distinction groundless. He sees, however, that is persisted in, and the Southern gentlemen will not be satisfied unless they see the way open to their gaining a majority in the public councils.'

Again—

'*Domestic Slavery* is the *most prominent feature* in the *aristocratic countenance* of the proposed Constitution. The vassalage of the poor has ever been the favorite offspring of aristocracy. And what is the proposed compensation to the Northern States, for a sacrifice of EVERY PRINCIPLE OF RIGHT, *of every impulse of humanity?* They are to bind themselves to march their militia for the defence of the Southern States, for their defence against these very slaves of whom they complain. They must supply vessels and seamen, in case of foreign attack. The Legislature [Congress] will have indefinite power to tax them by excises, and duties on imposts; both of which will fall heavier on them than on the Southern inhabitants; for the Bohea tea used by a northern freeman will pay more than the whole consumption of the miserable slave, which consists of nothing more than his physical subsistence, and the rag that covers his nakedness. On the other side, the Southern States are not to be restrained from importing fresh supplies of wretched Africans, at once to increase the danger of attack, and the difficulty of defence; nay, they are encouraged to it, by an assurance of having their votes in the National Government increased in proportion. * * He would sooner submit himself to a tax for paying for all the negroes in the U. S. than saddle posterity with such a Constitution.'

But Morris was overruled, and the Constitution *was* 'saddled on posterity.' And you, friend Gerrit Smith, a professed abolitionist, and a distinguished leader of the Liberty party, declare it to be a good anti-slavery Constitution—proved so by the Madison Papers!

Mr. Roger Sherman, (of Ct.) said:—

'He disapproved of the slave trade; yet, as the States were now possessed of the right to import slaves, as the *public good* did not require it to be taken from them, and as it was expedient to have as few objections as possible to the proposed scheme of government, he thought it best to *leave the matter as we found it*.'

Again—

'It was better to let the Southern States import slaves than to part with them, if they made that a *sine qua non*.'

'General Pinckney declared it to be his firm opinion, that if himself and all his colleagues were to sign the Constitution, and use their personal influence, it would be of no avail towards obtaining the assent of their constituents. South Carolina and Georgia cannot do without slaves. * * It would be unequal to require South Carolina and Georgia to confederate on such unequal terms. * * He contended that the importation of slaves would be for the *interest of the whole Union*. The more slaves, the more produce to employ the carrying trade: the more consumption also; and the more of this, the more revenue for the common treasury.'

'Mr. Gerry thought we had nothing to do with the conduct of the States as to slaves, but ought to be careful not to give any sanction to it.'

'Mr. Dickenson considered it as inadmissible on every principle of honor and safety, that the importation of slaves should be authorized to the States by the Constitution.'

'Mr. Rutledge. If the Convention thinks that North Carolina, South Carolina, and Georgia, will ever agree to the plan, unless their right to import slaves be untouched, the expectation is vain. The people of those States will never be such fools, as to give up so important an interest.'

Whereupon

'Mr. Morris wished the whole subject to be committed, including the clauses relating to taxes on exports, and to a navigation act. *These things may form a* BARGAIN *among the Northern and Southern States.*'

The committal was made, the *bargain consummated*, and the present Constitution recommended to the people. So much for the Madison Papers. And so much for the proof they afford that the Constitution *is not*, and was not meant to be a *pro-slavery* Constitution.

I will not pursue the subject further. I have already multiplied words in vain. You pronounce the Constitution 'an anti-slavery instrument.' I pronounce it *pro-slavery* to the core. I have read your arguments, not only without conviction of their truth and pertinacity, but with pain and mortification, as an elaborate tissue of special pleading by a good man in a bad cause. I have given you the foregoing desultory views on the other side. If they are in themselves entitled to any weight, I trust you will respect them, without any prejudice on account of the source from whence they come. And, respected friend, permit me to hope that the day is not distant when you will be converted from the errors of your present position to that most righteous, though much slandered doctrine of the American Anti-Slavery Society, ☞ 'NO UNION WITH SLAVEHOLDERS.'

Your unworthy friend,

ADIN BALLOU.

John Quincy Adams and Andrew Jackson.

Extract from a powerful speech delivered by John Quincy Adams, at a large meeting of his constituents at North Bridgewater, on Wednesday, Nov. 6, 1844. After reading a letter from Andrew Jackson to Gen. Robert Armstrong, in which 'the hero' accuses Mr. Adams of being 'a traitor to his country,' of occupying several months 'in preparing a tissue of deception for the public,' and, in fact, of forging a portion of his 'diary,' Mr. Adams calmly but impressively says:

Fellow-citizens,—In my address to the young men of Boston, in defence of my own character, dearer to me than my life, and in defence of your liberties, as dear to me—dearer to me, if possible, than my own character—I summoned Andrew Jackson before the tribunal of the impartial world, and of posterity, upon two points of issue—one upon a charge made by him against me, under the name of *our government*, which charge reads as follows:—

[Mr. Adams here read an extract from Andrew Jackson's famous letter to Aaron Vail Brown, affirming that Spain stood ready to acknowledge the Rio Grande as the boundary of Louisiana, but Mr. Monroe's cabinet basely yielded the point!!!]

That is the charge upon which I tendered the main issue to Andrew Jackson. The other, comparatively of no importance, except with regard to his veracity and mine, was a statement made by me, that at the negotiation of the Florida treaty, he being at Washington, was, by direction of President Monroe, confidentially consulted by me, for his opinion upon the acceptance of the Sabine as the western boundary, and approved it. This he denies, and his denial will go for what it is worth. The consultation was confidential. I do not know that it was known to any third person, besides President Monroe, and he is no more.

I exhibited to the young men at Boston, the volume of my diary containing the entries made at the time of this consultation, and extracts from which I read to them, and have published. The volume is still in my possession. I reaffirm before God and my country, that the published extracts are true copies of entries made at the time of their dates, and that the facts stated by them are true.

Andrew Jackson has responded to my summons; but he has not put himself upon the country either with regard to his charge against me, or my charge against him. He blusters, but he retreats. He pours forth invectives, but he flinches. He is entirely mistaken when he says that my address to the young men of Boston is a labored attempt to discredit the testimony of Mr. Erving. I know not what the testimony of Mr. Erving is. The hero's et ceteras, Brown and Ingersoll, have taken special care to keep out of my reach. The purpose of my address to the young men of Boston, was to discredit the testimony, not of Mr. Erving, but of the hero himself; and the first of my witnesses was Aaron Vail Brown, his correspondent and publisher. His note upon the main allegation against me, of the hero's letter, proved it false, and that Brown knew it to be false—and now the hero formally gives it up. Hear him—'I believed (says he) from the disclosures made to me of the transactions of 1819, that Mr. Adams surrendered the interests of the United States, when he took the Sabine river as the boundary between us and Spain, when he might have gone to the Colorado, if not to the Rio del Norte.' See how the hero skulks from his charge, and takes refuge in the Colorado, and the *if nots* of his et ceteras, Ingersoll and Polk. 'Such (he says again) was the natural inference from the facts stated by Mr. Erving; and there is nothing in the account now given, to alter this impression.' But such is not the inference from the facts stated by Mr. Erving, in the hero's charge against our government. Look back to the charge. There is no Colorado, there are no *if nots* there. The charge was direct—bold—unqualified. Mr. Erving had negotiated a treaty—he wrote home for powers to sign it. Spain stood ready to yield the Rio Grande for the boundary, and our government gave up the whole territory between the two rivers, having the option to retain it. And now the inference from Mr. Erving's disclosures is, not that he had made a treaty, but that if we had haggled longer, we might have got the Colorado, *if not* the Rio del Norte! In this controversy of the hero with himself, whom shall we believe?

He promises a further reply as soon as he can procure the Erving manuscripts from Washington. I hope and trust he will then publish them as they were, without notes from Mr. A. V. Brown, or summaries from Mr. C. J. Ingersoll.

The hero thinks I have taken too much time for my defence against his onset with his et ceteras. He says his letter was published seven months ago, and that I was at Washington at the time, and he wonders why I should have selected the time immediately preceding the Presidential election.

The complaint of the lapse of time sounds strangely from a man who had kept his venomous charges rankling in his bosom fourteen years, watching the time when he could bring them forth with fatal effect, putting them in the form of a letter answering an inquiry concerning his opinion of the annexation of Texas to this Union, and his correspondent withholding its publication more than a year, and then publishing it with a note, betraying the consciousness that it was totally destitute of foundation.

The publication of the letter was adapted precisely to the time when this Tyler annexation treaty was creeping clandestinely into the Senate; when the legislators of the black code were groping under ground to oust from the Democratic chair the northern man with southern principles, and to substitute a rank full-blooded slaveholder in his place. When a war with Mexico and England was to be swindled in under a mock enthusiasm for the territory of Oregon, and a hurricane of passion for Texas, blown to fury by Senatorial and Congressional Texan bond and land jobbers. I had heard certain mysterious hints of revelations of George W. Erving to Andrew Jackson against me, the import of which I could not imagine, having been fifty years on terms of intimacy, though of wide difference in political opinions with Mr. Erving, whom I had never wronged in thought, word or deed. Mr. Brown's publication related to transactions from twenty-five to thirty years by-gone, and to a double series of negotiations here and in Spain. There were numerous documents, private and confidential, from Mr. Erving—and which, as such, had never been published. They were in the Department of State, but having been sought by some of the hero's et ceteras for some time, without being found, I was publicly charged in newspapers with having suppressed or destroyed them. A member of the House from Alabama moved a call for them, excepting such as the President should judge could not be published without inconvenience. I moved to strike out the exception. It was carried, but the documents did not come in till one of the last days of the session. Even then, they did not include the most important of them all—the instructions to George W. Erving in 1816, fifteen months before I returned to this country, authorizing him to conclude a treaty with Spain—WITH THE SABINE FOR THE WESTERN BOUNDARY. For this paper, I myself moved a call, which was adopted, but was not answered when Congress adjourned.

I saw clearly enough that Aaron Vail Brown's publication was a deep-laid plot for my destruction; but not till the publication of Charles J. Ingersoll's view of the Texas question, that it had been fourteen years in the breeding, and that it was only a plot for breeding a war with England. I saw that my duty to you, to my country, and to myself, required of me to meet it calmly, deliberately, and effectively. My Diary of 1819, and my file of private and confidential correspondence with George W. Erving, were here. The public documents of the double negotiation at Madrid and here for the Florida Treaty, as well as those of the Treaty for the cession of Louisiana, were to be reviewed, and I resolved to take the leisure of the summer for the preparation of my defence, and finally to submit the case to you, my constituents, as I have done and now do.

These are my reasons for delaying so long as I did, my notice of Mr. Aaron Vail Brown's publication. As for the hero's mere invective and spiteful epithets of monarchist in disguise and traitor to my country, I can take them with a smile, as a set-off for the surrender at discretion of his charge against *our government*, of having given up to Spain the whole territory of Texas, when it was at their option to retain it. I cannot permit him, however, to change the main issue tendered to him in my address to the young men of Boston. He must adhere to his original charge, or he must confess that he has done me wrong. He must leave to his et ceteras the refuge of chicanery, the doubtless belief of our ministers, the probability of the Colorado, the certainty of a line far west of the Sabine and the Colorado, *if not* the Rio Bravo. These are all subterfuges to disguise defeat. Our government never yielded an inch which Spain was ready to concede, and if there is blame in the boundary of the Sabine, it is chargeable, not to John Quincy Adams, but to Thomas Jefferson, who took it ad interim by his Gen. Wilkinson, in 1803, and to James Madison, who took it by his instruction to George W. Erving, in 1816.

I heartily thank the hero for his extract of my closing address to the young men of Boston, and for his recommendation of the farewell address of Washington. His comment upon the extract, and his recommendation, of the farewell address, stand, indeed, in strange companionship, side by side. The hero is horror-struck at my exhortation to the young men of Boston to stand ready to defend, if necessary, with their blood, the liberties of their country and of mankind. Time was, when the hero preferred a gallant warrior to James Madison, for the office of President of the United States, because, in his estimation, James Madison could not witness blood and slaughter with composure. The hero enquires, who but a traitor to his country could appeal, as I have done, to the youth of Boston, to oppose, by arms, the decision of the American people, should it be favorable to the annexation of Texas to the United States. Never! no—never can the people of the United States decide favorably to the annexation of Texas, with her human blood-stained constitution, and her disclaimer of the self-evident truths of the Declaration of Independence, unless under the fatal delusion of such absurd and senseless fables as that palmed upon them by the publication of his letter to Aaron Vail Brown, of 12th February, 1843. That fable was of his invention, and was given to the people under all the weight and influence of his name. The object of that fable was to slander me, and to smother the cry of conscience against the wholesale plunder of Mexico. I have exposed to the world the falsehood of that fable. The hero now admits its falsehood, borrows from his et ceteras another, and still adheres to his slanderous charge. No! the people of the United States will never sanction the annexation of Texas, unless under the delusion of such fables as the Erving treaty; and if the faction of its inventor, invested with the power of the nation, should consummate the nefarious scheme, by the semblance of the people's approbation to imbrue their hands in blood for wicked conquest, and the perpetuation and propagation of slavery, then I say to you my constituents, as I said to the young men of Boston—burnish your armor—prepare for conflict—and, in the language of Galgacus to the ancient Britons, think of your forefathers—think of your posterity!

COMMUNICATIONS.

Philanthropic Meetings in Hopkinton.

HOPKINTON, Nov. 4, 1844.

FRIEND GARRISON:

Pursuant to notice, a meeting of the friends of humanity in Hopkinton was held at the vestry of the first parish meeting-house, on Wednesday evening, Oct. 2d, for the benefit of Messrs. Torrey and Walker. It was called by Mr. M. L. Buck, and organized by the choice of Rev. Simon Putnam chairman, and A. P. Albee secretary. Prayer was offered by Rev. J. C. Webster.

Short addresses having been made by several gentlemen, expressive of their views and feelings with regard to the cases of Torrey and Walker, and of sympathy for their families, the following resolution, presented by Mr. J. A. Fitch, was then adopted:

Resolved, That we deeply sympathize with our fellow-citizens, Torrey and Walker, now imprisoned at the South, for the alleged crime of doing an act of humanity which would have done honor to a christian in any age; and that we will do all in our power to procure their release.

A subscription paper was then passed round, and the sum of $20 25cts. subscribed.

Voted, That Mr. M. L. Buck be an agent to circulate the paper through the town. The meeting then adjourned.

WEDNESDAY EVENING, Oct. 23.

The meeting again came together. The chairman being absent, Mr. Thorndike Leonard was chosen chairman pro tem. Prayer by Dr. C. L. Scammell.

Mr. Buck having reported his doings, the following resolutions, the first offered by a lad of 16, the other by a lady, were unanimously adopted:

Resolved, That all who refuse to lend their influence to procure the release of Walker and Torrey, on account of political opinions, are wanting in feelings of benevolence and humanity towards their fellow-men.

Resolved, That as friends of humanity and lovers of freedom, our labors, sympathies and prayers in behalf of Jonathan Walker and Charles T. Torrey shall be unceasing, until they shall be removed from those cells in which they are now confined, (for obeying God,) and restored to the bosom of their loved families, and again be permitted to enjoy one of Heaven's richest boons, liberty.

Voted, That Messrs. T. Leonard, J. H. Fitch, and C. H. Fitch, be a committee to select and arrange resolutions from among those offered, for publication.

The affecting letter of Mrs. A. E. Work was then read from the Liberator, and the sum of $10.25 subscribed for her.

Voted, That Mrs. C. H. Fitch, Mrs. L. H. Bowker, and Mrs. Dea. S. Morse, be a committee to solicit further subscriptions in her behalf.

Voted, That the secretary transmit the money as directed, and also furnish a copy of the doings of this meeting for publication in the Emancipator and Liberator.

The sum of $63 has been forwarded for Mr. Walker, and $36 to Mrs. Work.

Enclosed are the resolutions as prepared by the committee. You will please publish such of them as you think best, and so much of the doings of the meeting as you think will aid the cause.

[Offered by Dea. S. Morse.]

Whereas, American slavery violates the law of God, and is maintained in open violation of the gospel of Jesus Christ, which says, 'Whatsoever ye would that men should do to you, do ye even so to them,' and prohibits the carrying into effect the command, 'Go ye into all the world, and preach the gospel to every creature'—and is in direct contravention of the Declaration of Independence, which asserts the inalienable right of all to life, liberty, and the pursuit of happiness; and has practically violated those rights, by the imprisonment of our free colored seamen, in demolishing our printing presses, in denying the right of speech, rifling our mails, murdering a Lovejoy, and imprisoning, without crime, our white fellow-citizens—thus fixing an indelible stain upon our republican institutions; therefore, resolved,

That we deeply sympathize with all such citizens and more particularly with Messrs. Torrey and Walker and their families, whose cases we have now to consider this evening, and as a token of our sympathy, do forward them a portion of our charities, feeling 'It more blessed to give than to receive.'

Resolved, That we earnestly entreat the authorities of Maryland to release our brother Torrey, whom they have unjustly imprisoned, and let him return to his disconsolate wife and helpless children.

Resolved, That Florida, being a territory of the United States, and therefore under the control of the national government, having imprisoned one of our fellow-citizens, (for an act of kindness performed in said territory,) in our humble view, so long as he remains there, this nation deserves to be looked upon by the civilized world as a band of pirates and robbers.

[Offered by Thorndike Leonard.]

Resolved, That the imprisonment of Messrs. Torrey and Walker, as well as that of Thompson, Work and Burr, who are now in the Missouri Penitentiary, expiating the sentence of twelve years' hard labor, passed upon them by the laws of that State, for merely attempting to aid the escape of fugitive slaves, together with all cases of a similar character that have occurred, with the circumstances, reasons and causes, for which they are thus imprisoned, furnishes the most positive and melancholy proof of the existence of a state of things, in this our boasted land of liberty, the most deplorable, and which calls imperiously for the most unqualified condemnation from all Christians and philanthropists.

Resolved, That the existence of a state of things, so directly opposed to all the better feelings of the human heart, as we see in the cases above mentioned, is the most explicit demonstration of the exceeding sinfulness of holding our fellow-men in bondage; and that, therefore, it is the first and most important duty we owe, as men and as christians, to our country, to the cause of God and humanity, to use all the influence with which Heaven has blessed us, to the extent of our ability, under the guidance of an enlightened conscience and honest judgment, for the immediate abolition of American slavery.

Resolved, That we deeply sympathize with those in bonds as bound with them; and that we recognize those of our fellow-men, who have fallen among thieves and robbers, in consequence of their humane attempts to help their fellows to the enjoyment of liberty, as emphatically the victims of the cause of human rights; and that, as such, they have a legitimate claim on the friends of the cause, to the extent of their necessity, and of those consequences involved. And that, as far as any such within the knowledge of abolitionists, have been left to suffer, it is cause of shame and reproach to all such abolitionists.

Resolved, That we learn with feelings of deep regret, the destitute condition of Mrs. Aurelia A. Work, and that we respond to the appeal thus virtually made upon our liberality; and that measures be immediately taken by this meeting to raise, by subscription, the sum of twenty dollars, to be forwarded to Mrs. Work, with a letter expressing our sympathy, and containing the names of the donors, as another evidence that the Lord has not forsaken her in her affliction.

Resolved, That the doings of this meeting be transmitted to the Emancipator and Liberator for publication, with the request that all others friendly to the general cause would copy, if haply other friends of the cause may be incited to immediate and vigorous action.

Resolved, That in consequence of the recent appeal in behalf of Jonathan Walker, and inasmuch as more has been done (comparatively) to ass

we believe such union can exist only by the sacrifice of honor and integrity.

Resolved, That we give no sympathy nor encouragement to either of the three political parties, pledged as they all are to the support of a pro-slavery Constitution, and supporting as they do for their leaders and cotididates, men who are either slaveholders, or betrayers of the anti-slavery movement.

Resolved, That we very seriously recommend to our own members, and to all who sympathize in our principles, to consider the relation they may sustain to the various ecclesiastical establishments of the country, and to act as, were they in the slave's condition, they would wish others to act.

Resolved, That we will make arrangments for public anti-slavery meetings, to be held quarterly in different parts of the town and vicinity through this year, the procuring of suitable places and lecturers to be left to the Board.

Resolved, That the assessors of the Rev. Mr. Perkins' Parish, in refusing the use of their meeting-house to us, and granting it to the three political parties to be used for electioneering purposes, have shown themselves the enemies of free discussion, *as far as they dared to be.* They fear to shut out political opponents, though against their lectures the same popular outcry may have been raised as against ours, lest it should too materially affect the parish taxes, but do not hesitate to exclude a small minority like ourselves, representing only the interests of a cause, in the success or failure of which all the political interests of the country are involved.

HANNAH PIERCE, *President.*

Mary Weston, *Rec. Secretary.*

THE LIBERATOR

BOSTON:

FRIDAY MORNING, NOVEMBER 15, 1844.

The Grand Result.

The following States are already heard from, to an extent sufficient to ascertain the result in each. The figures denote the number of Electoral votes to which they are respectively entitled:

	Clay.	Polk.
Pennsylvania,		26
Ohio,	23	
Connecticut,	6	
R. Island,	4	
New-Hampshire,		6
Maine,		9
Massachusetts,	12	
Maryland,	8	
New-York,		36
Virginia,		17
New Jersey,	7	
North Carolina,	11	
Michigan,		5
Georgia,		10
	71	109

Total number of Electoral votes 275. A majority is 138. The election of James K. Polk, as President of the United States, by an overwhelming majority, is beyond all doubt.

Polk's majority in Pennsylvania, is about 6000—in New-York, 6000—in Virginia, nearly 5000.

Massachusetts Election.

The result of the election in this State, on Monday last, has doubtless surprised all parties. The Whigs went into it under the most depressing circumstances. Their hopes, raised at one time to the highest degree of assurance of victory, in regard to their Presidential candidates, had been suddenly and utterly prostrated, and new energy and spirit infused into the bosoms of their opponents. But defeat elsewhere, it appears, only served to increase their courage and determination on their own soil; and, truly, they have achieved an astonishing triumph. They have chosen their Presidential Electors, their Governor and Lieutenant Governor, (last year there was no choice by the people,) seven Representatives in Congress, twenty-seven State Senators, (their opponents not one,) and one hundred and seventy-eight members of the House of Representatives, to only fifty-five democratic! Their clear nett gain in the State, since the last election, is not less than TEN THOUSAND FIVE HUNDRED!

The Atlas of Tuesday morning, (by an arrangement, which, for precision and despatch, fills one with amazement, even in these times of swift conveyance and unparalleled enterprise,) presented to its readers FULL RETURNS OF VOTES IN THE WHOLE STATE,—from Barnstable to Berkshire, from Nantucket to the Wachusett,—with the exception of six small towns, viz. —Hull, in Plymouth county—Shutesbury and Whately, in Franklin county—Wales, in Hampden county —and Egremont and Mount Washington, in Berkshire county.

For President, Clay has received 67,418; Polk, 52,846; Birney, 10,860. Hence, the Whig Electoral Ticket is chosen by a majority of 3,712, over the other two.

For Governor, the vote stands for Briggs, 69,038; for Bancroft, 54,189; for Sewall, (Liberty party,) and all others, 9,664. Majority for Briggs over all others, 5,185. Last year, Briggs, 57,879; Morton, 54,242; Sewall, et al. 8,911. Increase of the Whig vote this year, 11,159; decrease of the Democratic vote, 53; increase of the Liberty vote, 753. Briggs has received 1620 votes more than Clay; Bancroft, 1341 more than Polk; Sewall 1196 *less* than Birney;—indicating, in the aggregate, a disregard of strict party discipline to the number of 4157 votes.

RECAPITULATION

OF PRESIDENTIAL AND GUBERNATORIAL VOTES.

	Clay.	*Polk.*	*Birney.*	*Briggs.*	*Bancroft.*	*Sewall.*
Suffolk,	8778	4659	509	8778	4659	609
Essex,	8415	5259	1837	8670	6351	1757
Middlesex,	9581	9124	1713	9814	9343	1454
Worcester,	9359	7562	2147	9874	7696	1852
Hampshire,	3725	1605	626	3828	1676	525
Hamden,	3416	3593	451	3470	3625	413
Franklin,	2725	2047	423	2796	2107	344
Berkshire,	3656	3585	401	3607	3750	376
Norfolk,	5217	4287	888	5364	4383	765
Bristol,	4872	4903	644	4987	5155	555
Plymouth,	4449	3315	805	4603	3505	702
Barnstable,	2090	1415	251	2288	1422	243
Dukes,	302	255	24	306	261	27
Nantucket,	633	237	41	743	256	39

The whole State complete, except six towns—Clay 67,418, Polk 52,846, Birney 10,860, Briggs 69,038, Bancroft 54,189, Sewall 9664.

CONGRESSIONAL ELECTION.

First District—Hon. Robert C. Winthrop, (Whig,) is re-elected by a majority of more than 3000 over all others.

Second District—Hon. Daniel P. King, (Whig,) is elected, says the Atlas. Other accounts say he lacks 50 votes.

Third District—Hon. Amos Abbott, (Whig,) is re-elected by 556 majority over all others.

Fourth District—No choice. Parmenter, the present Democratic incumbent, has 6,463 votes; Thompson, (Whig,) 6,890; Scattering, 1,273.

Fifth District—No choice. Hudson, the present Whig incumbent, lacks about 400 votes of an election.

Sixth District—Hon. George Ashmun, (Whig,) is elected by about 600 majority over all others.

Seventh District—Hon. Julius Rockwell, (Whig,) is re-elected by about 550 majority over all others.

Eighth District—Hon. John Quincy Adams is re-elected by 1,852 votes over all others.

Ninth District—No choice. Williams, the present Democratic incumbent, has 6,179 votes; Hale (Whig) 5,606; Scattering, 1,070.

Tenth District—Hon. Joseph Grinnell, (Whig,) is re-elected by 1,764 majority over all others.

STATE SENATE. Whig Senators have been chosen in Suffolk, Essex, Worcester, Hampshire, Norfolk, Plymouth, Barnstable, Nantucket and Dukes counties. No choice in Bristol, Middlesex, Hampden, Berkshire.

CITY OF BOSTON. Briggs 8406, Bancroft 4430, Scattering 517.

Gov. Briggs' majority in the city of Boston over all others is 3459.

Gov. Briggs' majority in the city, last year, over all others, was 1946.

The net Whig gain, over last year, in the city of Boston, 1513.

Although mere lookers on, in regard to this election, we cannot refrain from expressing our gratification at the strong verdict which Massachusetts has given by it against the annexation of Texas. In this State more, perhaps, than in any other, the main issue between the two great political parties was on the tremendous question of annexing that stolen and slave-cursed republic to this Union. Notwithstanding the Democratic party, through their senators and representatives in the Legislature, had repeatedly, emphatically and unanimously denounced the project as highly dangerous, unconstitutional, and subversive of the integrity of the Union,—as soon as their idol, Martin Van Buren, was thrown overboard by the Baltimore Convention, and James K. Polk placed at the helm of American Democracy, they, with unexampled servility, astounding profligacy and unblushing hardihood, at once hoisted the 'Lone Star,' and in all their processions, and on all other occasions, made it the symbol of their faith, and the grand object of their efforts. Awfully corrupt as is the political history of this country, no act of party hypocrisy and turpitude can be found to match this. The overwhelming defeat which they have experienced is a righteous retribution upon them, for bowing the knee so basely to 'the dark spirit of slavery.' How have they polluted their lips with falsehood, and made their democratic pretensions a hissing, and covered themselves with infamy! Now let them repent, and become as zealous in the cause of liberty, as they have been in the service of southern tyrants.

The Liberty party, it will be seen, in despite of its great swelling speeches, its lofty pretensions, its sanguine predictions, its expensive and laborious efforts, has made scarcely any progress in this Commonwealth, since the election last year. In November, 1843, the whole number of votes cast for Governor was 121,278; of which Liberty party had 8,911. At the recent election, the whole number given for Governor was 132,881, being an increase of 11,603 over that of last year; of which that party obtained 9,664. Relatively, therefore, it stands about where it stood in 1843. It has scarcely held its own in the other States. There must be a great deal of mortification felt, if very little be exhibited, by its leaders, especially by Messrs. Birney and Leavitt.

Liberty Party in Connecticut.

It is a trite adage, that there is but one step from the sublime to the ridiculous; but we have never seen it illustrated more palpably than in the pretensions of the Liberty party, as the rival of the Whig and Democratic parties,—constituting, as it does, a drop to the ocean, in comparison. We have been amused in reading some of the letters in the last number of the Hartford Freeman, announcing the result of the election in sundry towns in Connecticut. Thus:—'There are 6 Liberty votes in Waterford; last spring 4.' Astonishing and unprecedented increase! Again:—'Westport, Nov. 4. Result—Liberty 4, Whigs 217, Democratic 199.' Formidable enough! Once more:—'The Liberty party in this town (So. Norwalk) is a 'fixed fact.' We have polled 26 votes.' Why, that is as many as there are States in the Union! Finally:—'Newtown, Nov. 4. Result—Liberty 5, Whig 319, Democratic 307.' The vote in Norwich stood, Liberty 86, Whig 875, Democratic 586; in Hartford, L. 44, W. 1500, D. 1052; in New Haven, L. 24, W. 1753, D. 1207; &c. &c. In the whole State, Liberty vote 1944, (last April 1971,) Whig 30,852, Democratic 27,786. [The reader will remember the fable of the frog endeavoring to inflate himself to the size of an ox.] The editor of the Freeman complacently says—'Our vote in this *county* has increased 5 from last spring. In New London *county*, our gain is 47; in Tolland county 10; *in Fairfield county 1; in New Haven* county 2. We have lost 62 votes in Windham county, 15 in Litchfield county, and 15 in Middlesex county.' Tremendous political progress! In view of which he says—'The Liberty party has most nobly sustained its position as an independent party'—'we are full of hope and courage'! This is what is called advancing backward.

If this party movement were strictly a moral one, we should not speak of it as ludicrous in regard to its pretensions—for in that case, 'one could chase a thousand.' But as it is altogether a brute force, flesh and blood affair, dependant on numbers for its success,—and scoffing as it does at 'moral suasion,' and at those who do not or will not use the blood-stained elective franchise,—its impotency is a proper subject for satire. The Liberty party began its career five years ago; and with the anti-slavery capital of fourteen years' accumulation, has not yet obtained more than 60,000 votes in the whole country.

Very Cool!

The following paragraph is from the Anti-Slavery Reporter, edited by Lewis Tappan:

'Certain adherents of the old Anti-Slavery Society are laboring hard to make people believe that several members of the Executive Committee—before the separation took place—were guilty of FRAUD with regard to the disposal of the *Emancipator*, the disposal of the property, &c. when it is well known that the *paper* was valueless as a matter of sale, that the property was all sold towards paying the debts of the Society, and that the persons slandered paid the deficiency, several thousands of dollars, out of their own pockets.'

It is not merely 'certain adherents' of the American Anti-Slavery Society, who impeach the trustworthiness of the old Executive Committee, but the Society itself, and its official organ. Whether the Emancipator was valueless, or not, as a matter of *sale*, as the organ of the Society, established at a heavy expense, it was of great value; and its transfer, under the circumstances, was a mean, unwarrantable and dishonest act, costing the Society thousands of dollars to establish another paper in its stead. If 'the persons slandered paid several thousands of dollars out of their own pockets,' then all we have to say is—

1. It may be so—but where is the evidence? One who engaged in the conspiracy asks us to believe his unsupported, unofficial, unauthenticated, individual assertion, on this point! Why have the old Committee never submitted their accounts to the public? Let us see how much has been paid, and by whom, in a definite and authentic form. This is a reasonable demand, and until it be complied with, we are not bound to receive implicitly a statement so loosely made as is that alluded to.

2. If it be so, it is no real justification of the conduct of the Committee, in transferring the property of the Society.

3. If 'the property was all sold,' how did it happen that, valued as it was by the conspirators at $18,350,-86, and the debts only at $6,590,74, it became necessary to pay 'several thousands of dollars' in addition, to liquidate said debt?

4. If the conspirators 'caught a Tartar' in this transfer, and had to pay 'dear for their whistle,' *they had no idea that this would be the case*—not they! For, could they have seen the end from the beginning, they would not have done the deed. Hence, for them to parade the statement before the public, as indicative of their disinterested and generous conduct, that they had to pay something 'out of pocket,' is indeed to add insult to injury. It is not the first time that the cunning have been caught in their own craftiness, and the biters been bitten.

VERMONT. The following is the official count of the votes at the late election in Vermont, for Governor.

Slade, Whig,	28,265
Kellog, Dem.	20,930
Shafter, Lib.	5,618
Slade's majority,	2,717

'ALL LIARS,' &c. The Boston Post says of Jas. K. Polk, in whose hands stolen human beings are found, and who is the presidential incarnation of slavery—'He unites the capacity of a statesman to *the uprightness of the true christian*'! Again, referring to the rival candidates, it says—'People of Massachusetts, you must choose one of these two statesmen. Shall it be THE CHRISTIAN, [Polk!] or the duellist [Clay]? Shall it be *the man of principle*, (!) or the political profligate?' If the editor of the Post does not wear a mask, it is because his face, being *bronzed*, is incapable of being tinged with a blush of shame. They who can read and swallow such panegyrics on the despoiler of the weak, the robber of the poor, the slave-owner and slave-driver, the human kidnapper, the friend of the foreign and domestic slave trade, the advocate of Texas annexation, expressly to extend and perpetuate slavery, must be horribly depraved in heart, or disordered in intellect. To laud James K. Polk as 'the man of principle,' is like praising a whoremonger as 'the friend of virtue, the lover of purity.' To style him 'THE CHRISTIAN,' is flagrant impiety toward God, and a fearful libel on Jesus Christ. To hail him as a democrat, is to pronounce democracy to be 'sensual and devilish.' We tell the Post that it is no light matter thus to trifle with the rights of man, and to sport with sacred things.

GEORGE BRADBURN. We have received (too late for insertion this week) a communication from Mr. Bradburn, which will occupy several columns, in reply to our remarks on his censurable letter to John B. Swanton, and also to some strictures which have appeared in the Anti-Slavery Standard. Of the taste and temper in which it is written, our readers will be able to decide for themselves next week. We are sorry, very sorry, to see the position which our old friend now occupies, and the state of mind which now seems to animate him. It is another melancholy proof, that when one false step is taken, if it be not speedily retraced, it generally leads the erring one far astray, giving his true friends much discomfort, and filling his bosom with any other feelings than those of peace and joy. The provocation, in this instance, was given, in the most offensive manner, by Mr. Bradburn, in his letter to Mr. Swanton, and we merely stand on the defensive, in parrying his unjust assault on the American Anti-Slavery Society. From the tone of his communication, it is apparent that he intends henceforth to rank himself among its bitterest enemies, and to raise the cry, with regard to the pseudo Liberty party, 'Great is Diana of the Ephesians!' It is for him to choose his own course, his own weapons, and his own associates. If he cannot walk with us, we hope to be able to stand without his support.

A NEW 'EMBODIMENT.' Henry Clay has been styled 'the embodiment of Whig principles.' In the last Anti-Slavery Reporter, Mr. Lewis Tappan says of James G. Birney and the Liberty party, 'He is the embodiment of the principles they profess.' It is fair, then, to judge of the party by the man. We do so, and therefore feel justified in doubting their anti-slavery fidelity and trustworthiness. Mr. Tappan further says of that party, 'It now includes most of the true-hearted and active abolitionists of the United States'! His presumption is very great in supposing himself to be a competent witness in this case, and his declaration is a satire on the very name of abolitionism. That there are some persons connected with that party, who are active and faithful abolitionists, we do not deny; but, as far as our personal knowledge extends in New-England, they are as two grains of wheat to a bushel of chaff.

'PRINCIPLE, NOT MEN.' This, according to the Anti-Slavery Reporter, is 'the noble motto' of the Liberty party. It has long been the motto of the Whig and Democratic parties; and it means, 'in plain English,' precisely this—'Vote for the party candidates, no matter whom they are, or by what juggling they were nominated, or how objectionable they may be on the score of integrity and morality. *Principles, not men!* The unity and success of the party, above all personal considerations!' No political party can possibly act from pure and disinterested motives, or on the principles of righteousness; and no such party can tolerate freedom on conscience and choice, in regard to its candidates, among its members, and be victorious. Its basis of action is, 'Might makes right.'

'THE PLAIN DEALER' is a new weekly democratic paper lately commenced in this city, edited by an association of gentlemen, and published every Saturday morning, by J. N. Bang, 40 Cornhill. It occupies somewhat independent ground—does not seem inclined to favor the nefarious project of annexing Texas to the Union—but goes for the democratic candidates, Polk and Dallas. This is like deploring the prevalence of intemperance, but rallying to the support of a rum-distiller and rum-vender. The paper is to be suspended for the present, now that the election is over.

A MISNOMER. Dr. William H. Brisbane has commenced a weekly newspaper at Cincinnati, entitled 'The Christian Politician.' This sounds to *our* ears, about as coherent as 'The Christian Rum-seller,' or 'The Christian Man-stealer.' The motto of the paper is, 'Only let your POLITICS (!) be as it becometh the gospel of Christ'—(Philippians 1: 27)—the word 'politics' being substituted for 'conversation.' In the third chapter of the same epistle, 20th verse, Paul says—'For our *conversation* is in heaven.' If Dr. Brisbane is for having his politics only in heaven, his use of that term is an extraordinary one, and calculated to deceive the people. If by politics he means, as we presume he does, the ballot-box and Liberty party, we should like to have him run a parallel between them and 'the gospel of Christ' and 'heaven.' We are happy to hear him express, in his prospectus, the belief 'that War is antagonistical to the spirit of the Gospel, which breathes and inculcates a spirit of peace; that the followers of the blessed Jesus should emphatically be, *in principle and practice*, the followers of the PRINCE OF PEACE.' If these are his views, how can he vote to make James G. Birney commander in chief of the army and navy? or for congressional candidates with power to declare war, grant letters of marque and reprisal, &c.?

ADELPHIC UNION ASSOCIATION. We most heartily commend the course of Lectures to be delivered before this meritorious Association, to the patronage of our colored fellow-citizens in particular, (for whose special benefit they are intended,) and to their white friends in general. It will be seen that the lecturers secured are able and eloquent men, who should be listened to by crowded audiences; and that the Tremont Chapel, under the Museum, has been obtained for the entire course. Theodore Parker gives the introductory lecture on Tuesday evening next.

PROVING TOO MUCH. The Liberty party journals have copied, from the late Dr. Channing's Letter of Nov. 1, 1836, to James G. Birney, a tribute of praise. The Whig journals have copied, from Dr. C's letter to Henry Clay, on the annexation of Texas, a similar tribute to their candidate. If, therefore, in the first instance, it proves that Mr. Birney is worthy of being elected to the Presidency of the United States, it also proves that Mr. Clay is equally deserving of the same elevation.

THE SECTARIAN CLOVEN FOOT. Alluding to the recent letter of the Rev. Dr. Hawes, evidently written to promote the election of Henry Clay, the editor of the Hartford Freeman says—'While we think his late political letter was unfortunate for his own reputation and for the cause of Christian morals, we still respect and love the author, *both as a man and as a minister.*' Of course—he is of our sect—but if he were not, that would materially alter the case.

Letters from Henry C. Wright. No. IX.

VIENNA, July 5, 1844.
Cathedral of St. Stephens, 5 o'clock, morn.

Arose at 4, took a cold bath, and came out to wander about the city alone. Came to this Cathedral—door open, entered, and found about thirty people in, and others coming in, to hear the priest perform mass. I am close up to the main altar—the priest, in regimentals, is enacting mass—bowing, muttering, and bobbing, first to the altar, then to the people; and then the people bob and bow and kneel on one knee, first to the priest, and then to the pictures and images. Four candles burning on the altar—that is covered over with silver. Over the altar is a figure designed to represent the Deity, and on each side are soldiers with long spears, and armed from head to foot—a true emblem of the war-making divinity that is adored by nearly all Christendom—miscalled. It is not the Christian's God, but a God that delights in blood, and must go up and down accompanied by armed and bloody warriors. All around the church are bronze figures of saints, and of Christ and of Mary, and pictures of all kinds and classes of saints. Here and there confessional boxes. I feel much like breaking in upon them, and telling them what dupes the priests make of them; but they would not understand me, and would likely enough take it as a miracle. I am writing on a kind of railing, a foot wide, near the priest, my cap lying beside me, my neck and bosom open, no handkerchief about my neck, and a large loose blouse on. The people seem to regard me as a hopeless case, and let me alone.

I am now standing on the spot where John Capistran stood and preached a crusade against the Turks, in 1451. He aroused the people, and the Emperor led tens of thousands down the Danube, over the Black sea across to Palestine, to perish there. But why marvel at that delusion? If it be right to use arms at all, the Crusaders and the Mormons are right in saying they are to be used to convert this world to Christ.

Now looking at the monument of Frederick III. Emperor, ornamented with numberless figures and coats of arms in 1467. On a scroll twisted around the sceptre in the hand of the effigy, is the device of the Emperor, a proud and haughty prince, meaning, '*It is for Austria to rule the earth.*' This Cathedral is said to be the most imposing specimen of Gothic architecture in the world. The building is 350 feet long and 220 wide. Some parts of this cathedral bear the date of 1147, but the greater part of it was completed in 1480. The tower, or steeple, was completed in 1433, and is 465 feet high from its base to its summit, all of stone. The Turks besieged Vienna in 1683, and they were repulsed by the assistance of Poland. The great bell in the tower, weighing 357 cwt. was made of 180 pieces of cannon, taken from the Turks at that time.

This immense steeple is of use for one purpose, and *only* one. About half way up it is a station for the *fire watch*, that overlooks the whole city and suburbs. It is so constructed, that the exact spot where a fire breaks out may be made known to the watch below, and thence to the fire offices in a few minutes. Some use in this; but as to its being an offering acceptable to God, a cob-house of a little child is more acceptable. Under this cathedral is a vast charnel-house, full of the bones of the dead of many generations. But none are now admitted to it, and properly. The bones of rich and poor, of prince and peasant, of king and beggar, are there thrown together. What a pleasant prospect for the rich and titled and luxurious, who, Dives-like, despise the ragged poor and down-trodden, and turn them to the sympathy of dogs? There are no distinctions of title, rank or wealth, among dead men's bones in a charnel-house. When any of the imperial family dies, the *bowels* are buried in St. Stephen's Cathedral, the *heart* in the Augustines, and the *body* in the church of the Capuchins. I know not the meaning of this, unless it be the feeling among the people that the bowels, hearts and bodies of emperors and kings, those wholesale plunderers and butchers of the people, impart a glory and sanctity to the places in which they repose, and so they distribute them about to as many places as they can, that all may have the benefit of them. Or, it may be done to interest the priests and devotees at these different places to say prayers for the souls of the emperors, to help them out of purgatory. If these prayers, thus and there muttered over, are worth any thing, these spoilers need them above all others; for if the doctrine of purgatory be true, emperors and kings and aristocracy will find it hardest to get out, once they get in.

In a Coffee Room, 6 1-2 o'clock.

Have taken as much good bread and butter as I wished, and cold water in great abundance. For the whole I have paid 10 cents—as good and plentiful a breakfast as I could ever desire. I name this to show the cheapness of provisions here. All kinds of food of bread, meat and vegetables, are abundant, good and cheap; consequently, the poor, emaciated, starving men and women and children that throng the towns and cities of England, Ireland and Scotland, are unknown here. As I ate my bread and butter, a man beside me was reading, in a Vienna paper, an account of the feeling toward O'Connell in England and Ireland, manifested in sending him and his fellow-prisoners provisions, and in the increase of the weekly contributions to the Repeal fund. There is a deep interest felt in O'Connell throughout Austria; and, indeed, throughout all Germany and Russia and France—for all the movements respecting him are published in all the leading newspapers. He lives more like a prince than a convicted felon. All seem to vie in expressions of sympathy for him. All feel that great injustice has been done to him personally, and that the trial by jury, in England, proves to be no greater safeguard to rights, and no surer test of guilt, than, in olden times, trial by fire, by water, or by combat.

Have just been looking at a monument near by, in a public square, with this inscription in Latin: '*Deo, Patri, Creatori.*' To God, Father, and Creator. Erecting monuments of *stone* to the eternal God! to that Being who is without beginning of days or end of years, and who, without change, is the same yesterday, to-day and forever! Especially, by those whose hearts are full of wrath and revenge towards men, and whose hands are full of blood! But it matters not whether stone and brick be put together in the shape of a pillar or a church and steeple,—one emotion of love to an enemy, and of forgiveness in the heart of man, is more acceptable to Him.

9 o'clock. In a market, in an open wide street.

The articles for sale arranged along on the side walks. The sun pouring down an intense heat. On one side of the street are immense numbers of chickens, ducks, geese, pigeons, pheasants, hares and rabbits, alive, in cages, crowded together by thousands; and never did I see living creatures give such tokens of suffocation and misery. The sun pours its rays down upon them through the open work of their cages. They are trampling upon one another—the strong upon the week—the large upon the small—each struggling to get their heads or their noses out, to get a breath of fresh air—the tongues of the ducks, geese, hens, pigeons, and hares, hanging out of their mouths, and they pant and moan, and seem the very picture of distress; and in every possible way trying to appeal to the stony hearts of their keepers to release them from their misery; and those keepers, instead of feeling for them, are beating them over their thrust-out heads and necks, to keep them quiet. These poor, suffering creatures are brought here, and made to pass through all this, to feed man's pampered and gloated appetite for flesh and blood. But terribly are they avenged for the miseries men inflict on them by the diseases which, arising out of these miseries, are carried into the stomachs and blood of their tormentors. When I see such things, my taste for animal food is swallowed up in my detestation for the wanton suffering inflicted to obtain it.

On the other side of the street are immense boxes of eggs; and the women are picking them over, in order to separate the good and bad; and to decide whether an egg be good or bad, they hold it up lengthwise between the eye and the sun. These market men and women are dressed in the garb of their country. They are all from Hungary, just landed. They came up the Danube in steam-boats. The men seem to have a remarkable taste for *metal buttons*, as their jackets in front are covered with them. The women have on short-gowns and petticoats; the short-gowns, before and behind, like the men's jackets, abundantly supplied with metal buttons.

10 o'clock. Ambras Museum.

Formed by Ferdinand II., near the end of the 16th century (1560-70.) He obtained from his friends and contemporary European monarchs, suits of armor and other curiosities belonging to them and to persons renowned in arms, attached to their courts and persons, including most of the famed knights and warriors of the 14th, 15th and 16th centuries. To many of these friends and Emperors, Ferdinand wrote autograph letters, which, with the replies, are here preserved—serving to prove that the armor and weapons actually came from the sources whence they are said to have come. This is, undoubtedly, the most authentic, extensive and interesting collection of ancient armor in the world. There are great varieties of pistols, guns, swords, battle-axes, spears, and other weapons; but what interests me is the variety of helmets, coats of mail, shields, gloves, and complete iron armor for horse and man. These suits of armor are on images arranged on horse or foot around the rooms, and said to resemble the countenances, stature and make of those to whom they once belonged. The names of the persons are attached to the figures—their dates and country. There is no use to begin to name them. One I will name. The battle-axe, or *tomahawk*, of Montezuma. From the appearance of the weapon, and the circumstances said to be connected with its being here, I see no reason to doubt that it was wielded by that Emperor of Mexico. I now hold the tomahawk in my hand, which, it may be, Montezuma wielded against Cortes when last he struggled for his throne and his people. Of all the events recorded on the pages of this world's history, saving that which gives account of the birth, life, death and resurrection of Him who came to teach the world a lesson of Love and Forgiveness—who died for his enemies, and who says to all the human family, My little children, love one another—the history of wrongs committed on Mexico and Peru made the deepest impression on my youthful heart. I would, if I could, write a history of those scenes, and of the scenes enacted in New-England by the Puritans towards the Indians, as illustrative of that religion that is palmed upon the world as Christianity.

The sight of these suits of armor carries me back to the days of tilts and tournaments, of knights and squires, when professedly holy, Christian men and women delighted their eyes with scenes of blood and martial combat. But the same delight in blood exists throughout misnamed Christendom now, among priests and people, princes and peasants. Why else are bells rung, cannon fired, and thanksgivings put up for Bunker Hill, for Waterloo, and Ghuznee? But I feel melancholy, looking at these sorrowful momentoes of human wrath and butchery. What ferocious giants those old fighters must have been! I can scarcely raise from the floor a suit of armor in which they performed their deeds of blood.

'GARRISONIAN ABOLITIONISM.' Mr. Leavitt has an editorial article in his Chronicle of the 7th inst. with this caption, which commences thus—'Hon. Daniel P. King is the Whig candidate for re-election to Congress in district number two. The only acts relating to slavery which he is known to have done since he was first elected, are to give $5 to the Massachusetts Anti-Slavery Society, and to vote for John White, a slaveholder, for speaker.' This is not the first nor the second time that Mr. Leavitt has made this contemptible and malignant fling at Mr. King and the Mass. A. S. Society, for an evil purpose. What foundation there is for it the reader may learn by a perusal of the letter, addressed to Mr. Leavitt, and put into his hands on the very day of the publication of his article, but which, after promising that he would give it an insertion, he has meanly suppressed up to the present hour. But this is characteristic of his course.—We shall notice Mr. L's article in all its points in another number—silly as it is.

Hon. Daniel P. King, and that $5.

MR. LEAVITT:

In August of last year, the Treasurer of the Massachusetts Anti-Slavery Society acknowledged, in his regular monthly receipts, five dollars from DANIEL P. KING, which was received through me.

One would suppose that so simple a fact as this would not have been seized on, and reiterated *many* times, in disparagement of that Society, and of the Liberator, or as evidence of a coalition between them and the Whig party. As circumstances often have an important influense in making up our judgment of facts, I will state them in reference to this very trifling affair, which, I think, somewhat alters the construction which you have put on it.

In the course of my travels to obtain subscriptions and donations for the Liberator, I called on Mr. Abner Sanger, of Danvers, a well-known friend of the cause. Among other persons whose names were given me by Mr. S. was that of Mr. King, a gentleman I did not know, and whom I should never have thought of in this connexion. Being some distance from his house, Mr. S. kindly took me into his carriage, and rode with me to Mr. King's farm; calling on several friends on our way. On stating my business to him, *Mr. King immediately expressed a strong dislike to the Liberator and to Mr. Garrison*, the main cause of which was his having recommended the abolitionists in District No. 2, not to vote for the Whig candidate; and declared he would give nothing for its support. Mr. King expressed himself so decidedly hostile to the Liberator, that I gave up all hope of obtaining any thing from him, and regretted that I had named the subject in his presence. The conversation turned on other points, in which Mr. Sanger took the principal part. As we were about separating, Mr. King, who was sitting in his carriage, and still persisting in his determination to give nothing *to the Liberator*, handed Mr. S. a bill, remarking, '*If you want five dollars for the cause, and it will do any good, you are welcome to it.*' Mr. S. handed it to me, and, as a matter of convenience merely, advised that it should be entered to the Massachusetts A. S. Society. But Mr. King gave it *to the cause*, without any other mention of the purposes to which it should be devoted. Mr. Sanger will, I think, attest to the truth of this statement. E. SMITH.

Boston, Nov. 7, 1844.

FIRE. About half past 1 o'clock on Tuesday morning, a fire broke out in the extensive Drug Store of Mr. Edward Brinley, No 4 Dock Square, opposite the east side of Faneuil Hall, which in a few minutes was in a blaze, and sent its light all over the city. The building, with its contents, except a few articles in the cellar, was consumed. The stock we have heard estimated at $25,000, and probably this is below its value. We learn it was nearly covered by insurance.

Faneuil Hall was at one time threatened, and the engines were obliged to play upon it. Its walls are somewhat blackened. The saltpetre and other combustible materials created a strong heat, and it is owing to the exertions of the firemen that we are not compelled to record a much more destructive conflagration. The story ran through the city that Faneuil Hall had been set on fire, and a vast number of people were on the ground. We did not learn how the fire originated.—*Boston Daily Mail, Tuesday.*

A FORGERY. James G. Birney has declared, under his own signature, that the letter, said to have been sent by him to a Mr. Garland, is a base forgery.

☞ Remember the Fair at Weymouth on Tuesday and Wednesday next. Also the meeting of the R. I. Anti-Slavery Society at Providence on Wednesday.

APPEAL

OF THE COMMITTEE OF THE

ELEVENTH MASSACHUSETTS A. S. FAIR.

This Annual Bazaar deserves to be considered one of the institutions of the United States; and were we patriots, in the narrow sense of the word, we should beg foreigners to give our country credit accordingly. But it is to the credit of mankind at large, when any human being holds steadily to a holy purpose for eleven consecutive years, through good report and evil report; (the former often the most dangerous to holy purposes;) unwearied by toil, undismayed by opposition, uninfluenced by the flow of time, which wears away so many good intentions. We therefore feel free, seeing that the Bazaar is for the world's cred it, and the world's benefit, to call upon all the world for aid as the time draws nigh. Especially to all abolitionists we would say, in the words of Paul, 'I entreat ye, true yoke-fellows, help those women which labored with me in the gospel, whose names are in the book of life.' For eleven years, neither treachery, nor selfish indulgence, nor vanity, nor forgetfulness, nor sinful self-distrust have had power over them to make them hold their names from the book of *this* soul-cheering existence. It is to them no self-denial now, no matter what they may once have counted it, or however the novice in the work may consider it. All other emotions seem unsatisfactory, insufficient, merely personal,

'Compared with those high feelings which inspire
The givers of the gift of Liberty.'

What matters it to their hearts, or to the welfare of the slave, that what they do is little, if it be all they can? Is not the cup of cold water, given in the right spirit, still as significant of all that is good, and noble, and successful in life, as it was when the three friends of David hazarded their lives to draw it from the guarded well of Bethlehem, or when the Saviour bestowed his benediction upon all who offer it?

Let all, then, be up and doing. There are but about three months to pass between this time, and the week of the Fair. The prospect at present is that there will be a smaller, but more attractive exhibition than on any former occasion. A little zeal and diligence will remedy this deficiency in quantity, and make the amount equal to the beauty of the contributions. We heartily thank each and all, 'jointly and severally' of the thirteen anti-slavery sewing circles in Worcester county, Massachusetts, who have announced to us their intention of coming to our help. How much their letters only have cheered and helped us, they can never know, till they too shall have labored for a decade, in all the discouragement of loneliness, and then begin to find that others' hearts are not of stone, but are ready to respond to theirs, if they will but overcome their disinclination to make the appeal.

Donations of money, articles, and of materials of all kinds to be used for the Fair, are asked with confidence of all who feel the slightest interest in the anti-slavery enterprise. It is not a sect, but a UNION: not a creed, but a PRINCIPLE: not a party, but a CAUSE. Address of the Committee, 142 Nassau-st. New-York, Office of the American Anti-Slavery Society; or 25 Cornhill, Boston, Office of the Massachusetts Anti-Slavery Society.

☞ The LIBERTY BELL, our little Anti-Slavery annual, will be published as usual, at the time of the Fair. All of whom we have promise of contributions for it, either literary or pecuniary, or who feel moved to aid it in either way, are requested to write or send *immediately*, to M. W. Chapman, 39 Summer-street, Boston; as only an early preparation can ensure a satisfactory completion. ☞ The names of writers are indispensable.

MIDDLESEX COUNTY.

The annual meeting of the Middlesex County A. S. Society will be holden at the Town Hall in Cambridgeport, on Tuesday, the 26th instant, at 10 o'clock, A. M. and will continue in session during the day and evening. It is hoped that all who feel any interest in the slaves' welfare, or regard the honor and prosperity of their country, will be present.

S. C. WHEELER, *Secr'y.*

THE WEYMOUTH ANTI-SLAVERY FAIR

Will be held at the WEYMOUTH LANDING, in MR. WALES'S HALL, on Tuesday and Wednesday, the 19th and 20th of November. The Fair will close on Wednesday evening, 20th, with a MUSICAL ENTERTAINMENT and TEA PARTY. A collection of very attractive, rare, low-priced, useful, and altogether desirable articles, will be exhibited. Mr. Garrison and other distinguished friends of the cause will be present.

MARY WESTON, SARAH H. COWING, } *Committee.*

ANNUAL MEETING OF THE RHODE ISLAND A. S. SOCIETY.

The 9th Annual Meeting of the Rhode-Island State Anti-Slavery Society will be holden at the '*New* Mechanics' Hall,' in Washington Building, Providence, commencing on Wednesday, November 20, at 10 o'clock, A. M. and will continue in session two or three days.

Arrangements have been made to secure the attendance of a number of able and efficient speakers.

The Ladies' Anti-Slavery Society will furnish refreshments for those who attend the meeting. It is confidently expected that this will be a meeting of great interest, as a number of interesting and important questions will come up for consideration. Let the abolitionists of Rhode Island be there '*en masse.*' To the friends in other States we say, come.

SALEM FEMALE A. S. SOCIETY.

The next lecture, in course, before this Society and the public, will be delivered on Sunday evening next by Charles Lenox Remond, in the Mechanic Hall.

ADELPHIC UNION LI

POETRY.

[The following are metrical translations of the prayer of PLACIDO, the extraordinary young colored poet of Havana, written by him in prison, and recited by him in passing from the prison to the place of execution, the last stanza having been pronounced immediately before he expired. He was shot on a charge of having engaged in a slave conspiracy.]

From the British and Foreign Anti-Slavery Reporter.

TO GOD.

A PRAYER. *Translated from the Spanish.*

Almighty God, whose goodness knows no bound,
To thee I flee in my severe distress;
O let thy potent arm my wrongs redress,
And rend the odious veil by slander wound
About my brow. The base world's arm confound,
Who on my front would now the seal of shame impress.

God of my sires, to whom all kings must yield,
Be thou alone my shield; protect me now!
All power is His, to whom the sea doth owe
His countless stores; who clothed with light heaven's field,
And made the sun and air, and polar seas congeal'd,
All plants with life endow'd, and made the rivers flow.

All power is thine: 'Twas thy creative might,
This goodly frame of things from chaos brought,
Which unsustain'd by thee would still be nought,
As erst it lay deep in the womb of night,
Ere thy dread word first called it into light;
Obedient to thy call it lived, and moved, and thought.

Thou know'st my heart, O God, supremely wise,
Thine eye all-seeing cannot be deceived;
By thee my inmost soul is clear perceived,
As objects gross are through transparent skies
By mortal ken. Thy mercy exercise,
Lest slander foul exult o'er innocence aggrieved.

But, if 'tis fixed by thy decree divine
That I must bear the pain of guilt and shame,
And that my foes this cold and senseless frame
Shall rudely treat with scorn and shouts malign;
Give thou the word, and I my breath resign,
Obedient to thy will. Blest be thy holy name!

Leominister. A. P.

Another Translation.

Being of boundless pity! God of mighty power!
To thee my plaint I breathe in agonizing hour.
O'er me thine arm omnipotent, O God, extend;
From calumny's vile face the veil of justice rend;
Nor let the odious brand of infamy remain,
With which the world desires my hated brow to stain.

O King of kings! and my forefathers' God! attend;
For thou alone, my God, my honor canst defend.
All power is thine, who to the shaded sea hast given
Fishes and floods; currents to air; to vaulted heaven
Its light; frost to the North; warmth to the sunny beams;
Life to the teeming earth, and motion to the streams.

Thou canst do all things. For the whole creation dies,
Or quick revives again, at mandate from the skies.
Out of thee all things, Lord, reduced to nought would be,
Engulphed in the abyss of vast eternity:
Yet non-existence o'en thy sovereign will obeys,
Since from its empty bosom sprang the human race.

Thou know'st I can't deceive thee, God of clemency!
And, since thy wisdom infinite, thy searching eye,
Piercing my mortal flesh, my inmost soul can see,
Which, to thy view, shows the clear air's transparency,
Forbid that, while o'er humbled innocence she stands,
Accursed calumny should clap her bloody hands.

But, should thy sovereign will, supremely wise, ordain,
That I, as victim of unrighteous wrath, be slain,
And that with frantic joy malign, my eager foes
My cold and mangled corpse to infamy expose,
Pronounce the awful word, and bid them shed my blood!
Fully in me thy will accomplish, O my God!

London. H.

THE STRUGGLE FOR FAME.

ADVICE TO AN ASPIRANT—BY CHARLES MACKAY.

If thou wouldst win a lasting fame;
If thou th' immortal wreath wouldst claim,
And make the Future bless thy name;

Begin thy perilous career,
Keep high thy heart, thy conscience clear,
And walk thy way without a fear.

And if thou hast a voice within,
That ever whispers, 'Work and win,'
And keeps thy soul from sloth and sin;

If thou canst plan a noble deed,
And never flag till it succeed,
Though in the strife thy heart should bleed:

If thou canst struggle day and night,
And, in the envious world's despite,
Still keep thy cynosure in sight:

If thou canst bear the rich man's scorn,
Nor curse the day that thou wert born,
To feed on chaff, and lie on corn:

If thou canst dine upon a crust,
And still hold on with patient trust,
Nor pine that Fortune is unjust:

If thou canst see, with tranquil breast,
The knave or fool in purple dress'd,
Whilst thou must walk in tatter'd vest:

If thou canst rise ere break of day,
And toil and moil till evening grey,
At thankless work, for scanty pay:

If, in thy progress to renown,
Thou canst endure the scoff and frown
Of those who strive to pull thee down:

If thou canst bear th' averted face,
The jibe, or treacherous embrace,
Of those who run the self-same race:

If thou in darkest days canst find
An inner brightness in thy mind,
To reconcile thee to thy kind;—

Whatever obstacles control,
Thine hour will come—go on—true soul!
Thou'lt win the prize, thou'lt reach the goal!

If not—what matters? tried by fire,
And purified from low desire,
Thy spirit shall but soar the higher.

Content and hope thy heart shall buoy,
And men's neglect shall ne'er destroy
Thy secret peace, thy inward joy.

But if so bent on worldly fame,
That thou must gild thy living name,
And snatch the honors of the game;

And hast not strength to watch and pray,
To seize thy time and force thy way,
By some new combat every day;

If failure might thy soul oppress,
And fill thy veins with heaviness,
And make the love thy kind the less:

Thy fame might rivalry forestal,
And thou let tears or curses fall,
Or turn thy wholesome blood to gall:

Pause ere thou tempt the hard career,
Thou'lt find the conflict too severe,
And heart will break and brain will scar.

Content thee with a meaner lot;
Go plough thy field, go build thy cot,
Nor sigh that thou must be forgot.

MISCELLANY.

☞ The following vindication is to be regarded as entirely satisfactory on the specific charges referred to, which have been brought against Mr. Himes.

From the Boston Morning Post.

To CHARLES G. GREENE, Esq.:

SIR—The following article was prepared originally for the Advent Herald, but as you have generously offered to give it a place in the Post, I thankfully avail myself of the opportunity. The insertion of it in your columns will truly make the *amende honorable*. Permit me to say that I hope the religious and secular press, who have given circulation to the slanderous reports relative to my character, will be as prompt and honorable in doing me the same justice.

Respectfully yours, &c.,
JOSHUA V. HIMES.

Boston, Oct. 31, 1844.

Second Advent -- Mr. Himes's Statement.

TO THE PUBLIC.

I have been unwilling to obtrude my private affairs upon the attention of my fellow-citizens, but having been grossly assailed by some of the presses of this city, and suffering in my reputation by the gossip which is afloat, I now appeal to you, believing that all good and candid citizens will be disposed to give their attention to the testimony I may present; and that, however unpopular my religious faith may be, they will award me the same justice they would ask for themselves under the same circumstances.

The Boston Post, speaking of us, says—

'We have attended their meetings, and owe it to truth to say, that we sincerely believe the principal agents in producing this excitement are unprincipled men; perfectly conscious of the absurdity of the opinions they inculcate, and entirely reckless of the injury they inflict, if they can only turn the evil to their pecuniary benefit.'

By similar unjust statements, in some of the other papers, and by the more private falsehoods which have been busily circulated, the populace have been excited, so that we are denied the privilege of meeting in our own house of worship, according to the dictates of our consciences, without being interrupted by some of the far-famed lovers of good order who inhabit this city.

At first, I was not inclined to give any heed to the slanders and gossip in circulation; but these rumors have become so magnified, and it appears as though

'Every one who heard them had added something new,
And every one who told them, made additions too—
On every ear they spread; on every tongue they grew.'

I have been represented as dishonest, speculating out of the fears of the community, a disturber of the peace, as duping the unsuspecting, and obtaining money under false pretences,—soliciting it for public purposes, and appropriating it to private uses. I have been reported as having absconded, not only to England, but also both to Canada and Texas; and also as being liable to arrest under warrants already issued; as having been arrested and confined in Leverett-street jail, and as having committed suicide; and it has also been said that I have accumulated great wealth, have sold vast quantities of jewelry, and possess farms and hold money at interest. Such and similar stories have been very industriously circulated to defame my character, vilify my motives, and falsify my actions.

To all this I would say, that if I have wronged or defrauded any man, I will restore him four-fold; and if any have been thus defrauded, by anything which I have solicited from them, or if I have ever advised them, in public or in private, to any course by which they have become impoverished, they are requested to make their case known to the public. And those who may have embarrassed themselves by acting contrary to my advice, my warnings and teachings, cannot reflect upon me. Also, if I possess any thing which is not consecrated to the advent cause, the public shall be welcome to it. All 'registers of deeds' are therefore requested to report any real estate on record at their respective offices; and all holders of any money from me, at interest, are requested to report to the public forthwith. The friends of this cause have been very generous in their assistance, and my books at the office are kept by faithful and tried men, and exhibit the condition of my affairs, and the manner in which I have conducted my business. The receipts from donations, and disbursements of the same, are recorded with the same care, as they are at the Missionary rooms, or at the offices of the Tract and Bible Societies, &c. My books, which shall be open to the inspection of all proper or interested persons, show that not only the donations to the cause have been faithfully disbursed, in accordance with the wishes of the donors, but that also the very earnings of my office—the profits of the Advent Herald, and of the publication and sale of books, have been appropriated to the advancement of the advent cause.

My deposits have been made at the Merchants' Bank, and if I have had money deposited there in a larger amount, or drawn it out in sums otherwise than the regular transaction of my business would naturally render necessary, the officers of that bank are requested to make it public. My printers, bookbinders, stereotypers, lithographers, paper makers, &c., are none of them connected with the advent cause, and are among the most respectable business men in Boston, and I refer the public to them, viz: to Messrs. Grant & Daniels, Dow & Jackson, Geo. Curtis, Wm. H. Hill, Thayer & Co., George Gould, &c., to ascertain if my business transactions, with each and all of them, have not been of the most upright and honorable character, and whether, in all their intercourse with me, I have manifested a character like that which these stories, if true, would fasten upon me. And I also wish to refer the public to my agents and friends in Rochester and Buffalo, N. Y., Cincinnati, Ohio, and New-York city; in all of which places are depots of our publications, the proceeds of which, to the amount of some thousands of dollars, it is well known have been appropriated to the advancement of the cause, and not to my personal benefit.

In relation to the reports so generally circulated by the 'press' and otherwise, as the 'fruits of Millerism'—of insanity, suicides, and the breaking up of families, with poverty, distress, &c., as a general thing, we know, from personal observation and an extensive correspondence, that they are, most of them, unfounded; and those which have any semblance of truth, are greatly distorted and exaggerated. That there have been cases of extravagance, as in all great movements, no one will deny; but these have been caused by influences over which we had no control, and against which we have ever entered our most solemn protest. And although in this late movement, many have left their secular callings, yet it is well known to adventists that this course has been contrary to our whole advice and our teachings while we have been engaged in this cause. When we found those who felt that they could not consistently continue their business, that they might the better prepare for the coming of the Lord, we advised them to make the most judicious arrangements, and leave themselves unembarrassed by the cares of the world, but in all cases we exhorted them to fulfil every obligation to their fellowmen, as well as to their God. And should there be found cases of poverty or distress among us, provision has been made in the respective towns and cities for the supply of their wants, by our advent friends, who will not permit such to be dependant upon the scorners of our hope. I thus throw open my whole heart to the severest scrutiny, and shrink from no investigation, before any tribunal, human or divine.

As a specimen of the statements which are in circulation, I give the following article, which appeared as editorial in the Boston Post of Saturday morning, Oct. 26th:

'"*Brother Himes.*"—A correspondent has furnished us with some facts illustrating the selfishness of the leaders of the second adventists. The wife of an aged colored man has given $2000 to the cause, and left her family poor. A grocer on Pleasant-street disposed of about $500 in the same way, and a carpenter on the Tremont road gave a like amount—all he had. Himes, it is said, has disposed of considerable quantities of old jewelry and silver—"contributions"—at different stores in the city where they deal in such articles. Several women who kept boarding-houses have been induced to dismiss their former lodgers and take in second adventists, free of cost, and have thereby greatly embarrassed, if not completely ruined themselves, in a pecuniary point of view. It is said that Himes preached somewhere in the city last Sunday; but he and his followers are very secret about their places of meeting. The public indignation is so much excited against Himes, that we think it would not be prudent for him to give a general notice of his movements.'

The above article contains no less than six charges, viz:

1. That the wife of a colored man has given to the cause $2000, leaving her family poor.
2. That a grocer on Pleasant-street disposed of $500 in the same way.
3. That a carpenter on Tremont road had given a like amount—all he had.
4. That I have disposed of considerable quantities of old jewelry, &c., at different stores.
5. That several women who kept boarding-houses have been solicited to dismiss their lodgers, to their embarrassment, if not ruin. And,
6. That we are secret about our places of meeting.

We wish to use no hard language respecting those who speak falsely of us, nor to retaliate upon them in any way; we only ask of them simple JUSTICE. We cannot believe that Mr. Greene, the editor of the Boston Post, would knowingly publish falsehoods respecting us; and we still believe that when he shall see the truth in the case, he will be prompt to make the '*amende honorable.*'

In proof of the groundlessness of these respective charges, I will present the following correspondence and testimony:

Dear Bro. Himes—On reading the above article in the Post of the 26th inst., I determined—as I supposed you would have no time or disposition to notice the reports in circulation, being continually engaged in the discharge of your necessary duties—to ferret out and ascertain the truth of the charges therein made. I informed Mr. Greene that they were false, who kindly offered to publish a correction. In ascertaining the truth of these charges, I have learned that certain individuals, whose names need not be made public at this time, have conspired against you, and are endeavoring to find cases of disaffection among those who have professed to be friendly, or have aided the cause by voluntary contributions. And they have importuned individuals to testify against you, that they might sustain a criminal action on the charge of your obtaining money under false pretences. But thus far they have failed; and those importuned are indignant at such a vile and malignant conspiracy to destroy your reputation. As your character is suffering on this account, I will lay before you the following correspondence, which you are at liberty to use as you please.

Yours, &c., S. BLISS.

Boston, Oct. 30, 1844.

FIRST CHARGE.

The case of the colored man who has been impoverished.

Bro. Wm. Riley—A report has been busily circulated that you have lost, by your wife's giving to the advent cause, a large sum of money. The 'Congregational Journal,' of Oct. 17, publishes it as of one 'engaged in purchasing second hand clothing, and in repairing and selling it.'

The 'Boston Post,' of Saturday morning, October 26th, says, that 'the wife of an aged colored man has given $2000 to the cause, and left her family poor.' I therefore wish to inquire whether you know of any one among your colored brethren, beside yourself, to whom these stories can have reference? Also, have you ever been solicited by any of the adventists for money? Have you ever given, or lost by your wife's giving to them, any amount of money? And, also, how much have you given to them?

Yours, &c, S. BLISS.

Boston, October 28, 1844.

Bro. Bliss—I know of no one else to whom these stories can apply; and they must refer to me, because quite a number have been to me to inquire about it, and wanted I should go to the Mayor. Bro. Himes, nor any of the adventists ever came to me for money. I had, four years ago, about $1800, which my wife had the care of. Since that we have had sickness, and five deaths, and great expense in the family, and have not been as prudent as we might have been in our expenses, so that it is now gone; but I own my house, rent a part of it for $112 a year—have a shop of goods at 22 Brattle-street, and don't owe a dollar on them, and am not suffering. My wife and I gave three dollars towards building the tabernacle, and since then all we have given to any of the adventists, or the cause, is occasionally a little in the penny collections. I am sorry that I have been able to give so little; we have paid more for other religious causes. As we cannot write, our daughter* has written this for us as we have directed her; and she will write our names to this, and we will sign our marks.

WM. RILEY. ⋈
ELIZABETH RILEY. ⋈

I have written the above as my parents directed.
SARAH JACKSON.

I am witness to the above.
JAMES NELSON.

Boston, Oct. 28, 1844.

*His wife's daughter by a former husband.

If there is any other colored man about whom such stories are current, will any responsible man give the *facts* over his *own name*, to the public.

SECOND CHARGE.

The Case of a Grocer in Pleasant-street.

Bro. J. Buffum—In the 'Boston Morning Post' of the 26th instant, an allusion is made to 'a grocer on Pleasant-street,' who 'disposed of about $500 to the advent cause,' and which is published as 'a fact illustrating the selfishness of the leaders of the second adventists.' As you closed your store for a few days, as such a story is current respecting yourself, and as you are the only one on Pleasant-street to whom allusion can be made, will you inform me whether any of the 'leading adventists' have either solicited any thing from you, or whether they have received any thing, to any amount, from you, without giving you an equivalent? Will you also inform me whether you know of any one in your street besides yourself, to whom that allusion can apply?

Yours respectfully, S. BLISS.

Boston, Oct. 28, 1844.

Bro. Bliss—In reply to yours of the 26th instant, I will remark, that the grocer alluded to in the 'Post' must be myself, as I am the only grocer in this street who is, to my knowledge, an adventist. I have never given for the advent cause more than I always gave for religious purposes before I was an adventist. I have never been solicited by them for money or any thing else. I have never given Mr. Himes any thing, except on one occasion, when I handed him 50 cents for bro. Jones; nor have I suffered at all, in myself or family, by my connexion with the advent faith.

JOSHUA BUFFUM.

Boston, Oct. 28, 1844.

THIRD CHARGE.

The case of a Carpenter on the Tremont Road.

Bro. J. Evans—The 'Post' of the 26th instant asserts that 'a carpenter on the Tremont road' has given away $500, 'all he had,' to the advent cause. As you are doubtless the one referred to—being the only carpenter on that road who has been particularly interested in the advent cause—permit me to inquire if the 'leaders' of this cause have ever solicited any donations from you, or whether they have ever received such from you? and whether there is any one else to whom that allusion can be made?

Respectfully yours, S. BLISS.

Boston, Oct. 28, 1844.

Bro. Bliss—In reply to your inquiries, I would say, that the reference in the 'Post' is doubtless to myself, many having been to me to inquire about it; but I have never given any large amount to the advent cause—not twenty dollars a year for the last five years, what I always gave for religious purposes; and the story is not true. The leaders of the cause have never solicited me for money. JOHN EVANS.

Boston, Oct. 28, 1844.

FOURTH CHARGE.

The disposal of old jewelry at 'different stores.'

Messrs. Davis, Palmer & Co.—Sirs:—In the 'Post' of the 26th instant, in an article headed '*Brother Himes,*' is the following paragraph:

'Himes, it is said, has disposed of considerable quantities of old gold and silver—'contributions'—at different stores in the city where they deal in such articles.

It is also curremly reported in this city, that bro. Himes has disposed of immense quantities of jewelry.'

As in the advent cause, as well as in the missionary, Bible, and all other religious causes, some old articles of jewelry have occasionally been given in; and as all which has been received through the office of the Advent Herald, or by bro. Himes, has been disposed of at your store; will you have the goodness to inform me of the probable amount which you have purchased of him, or from his office, during the past six months, or even during the last five years? And also whether such purchases have been greater than you are in the habit of making of other persons?

Yours respectfully, S. BLISS.

Boston, October 28, 1844.

Mr. S. Bliss: Sir—In reference to the purchase by us of old jewelry, &c, from yourself or Mr. Himes, we can only say that we are almost daily in the practice of buying small quantities which do not appear on our books, unless we have open accounts with the parties who bring it in. Never having kept any account of purchases made from you, it is impossible to state precisely how much you may have sold us during the time specified; but we have no recollection of having bought a single lot during the past six months, and do not believe that the amount of two hundred dollar's worth has been offered us by Mr. Himes, yourself or your friends, during the past five years.

Respectfully yours,
DAVIS, PALMER & CO.

Boston, Oct. 28, 1844.

If there are any other dealers in jewelry who have made purchases of me, they are requested to state the facts to the public.

FIFTH CHARGE.

Inducing 'several women' to relinquish their boarders, to their pecuniary embarrassment.

Sister Hedge—The 'Post' of Saturday morning, the 26th instant, publishes that 'several women, who kept boarding houses, have been induced to dismiss their former boarders, and take in second adventists free of cost, and have thereby greatly embarrassed, if not completely ruined themselves in a pecuniary point of view.'

As you are the only adventist in the city who, to my knowledge, has dismissed her boarders, will you inform me whether any of the 'leading adventists' ever persuaded, or attempted to persuade, you to any such course, and if you have been actuated by the advice of others? Will you also inform me if you have been in any way 'embarrassed' by the 'inducements' of 'adventists'?

Respectfully yours, &c. S. BLISS.

Boston, Oct. 28, 1844.

Bro. Bliss—As you are doubtless correct in supposing me the only lady in the city who has seen fit to dismiss her boarders, and receive into her house friends of the advent, I must be the person referred to in the 'Post.'

In reply to your questions, I have never, in any instance, thought it necessary to inquire of the public whether I had the right or ability to take boarders or lodgers into my house, or whether I might dismiss them. Nor have I been solicited or influenced by the advent leaders, or any other person, but have in this matter acted independently of any one.

It will be time to say I am embarrassed by so doing when I fail to meet my bills, or pay my rent.

Yours, respectfully,
ELIZABETH G. HEDGE.

Boston, Oct. 28, 1844.

If there are any other ladies to whom the statement in the 'Post' has reference, will they inform the public of the true state of the case?

SIXTH CHARGE.

That we are secret in our places of meeting.

To this I would reply, that since our meetings at the Tabernacle have been disturbed, we have held meetings in our own dwellings, at different places; but that they are secret is as *true* as all the other charges in the foregoing article. Thus the chapter of '*facts,*' 'illustrating the selfishness of the leading adventists,' vanishes into thin air. And if their *facts* are demonstrated to be thus groundless, what must their *fancies* be? Let the candid public judge.

Several gross and malicious slanders have been published in the Olive Branch, and the Times, of this city, and in the Congregational Journal, of Concord, N. H., and also in several other papers, which we have on file; but we trust they will all be disposed to make due and seasonable reparation.

The papers have endeavored to make considerable out of a case of insanity in this city, referred to in the following correspondence:

Sister Holbrook—As various rumors are afloat, in the papers and elsewhere, respecting your husband's having been injured by the 'Miller excitement,' as they term it, will you inform me whether his derangement has been caused by it? the report having been circulated to the injury of Mr. Himes and others.

Yours, &c., S. BLISS.

Boston, Oct. 28, 1844.

Bro. Bliss—Yours of to-day is received. In reply to your inquiries, I will say, that I think my husband's illness cannot be justly attributed to the doctrine of the advent For several years he has had turns of partial derangement, and was predisposed to insanity. He has never been particularly excited in reference to the advent, but has been a believer in it for some years. He has not been particularly interested in the advent meetings since the end of 1843. He attended a Methodist camp-meeting at Eastham in August, and came home somewhat excited. He was, a little before his derangement, greatly troubled lest he should be called to part with a little adopted son, whose parents wished to take him again; and his business, *white lead* painting, has been very prejudicial to his health,—all of which, I think, have been the cause of his present derangement, and which cannot justly be attributed to the doctrine of the advent, as has been published in the papers. My father, who is knowing to the above facts, unites with me in certifying to the same.

Yours, &c., SUSAN HOLBROOK.

I concur in the above statement of my daughter.
HUGH B. LOUGE.

Boston, Oct. 28, 1844.

A bro. Williamson, in Medford, has been reported as having committed suicide, and left his family destitute:—He informs us that ten ship carpenters board at his house, who would not, if the family were very destitute. Bro. Riker, of New-York city, on whose body the coroner went *twice* to sit, is still very happy in looking for the Lord. Bro. Wyatt, of Dover, who has been reported to have poisoned himself to death, is also still well. Every other case of suicide and death that we have been able to trace—not excepting the two children which froze to death one night near Philadelphia—are equally false,—and also every story about ascension robes, etc.

We have not thought best to notice, as yet, much of the gossip which is being circulated out of the papers: but one respecting a large package of bills received from Adams & Co., may mislead some. We will therefore present the following:

Messrs. Adams & Co.—Gents.:—As there are various rumors in the city, respecting a large package of bank bills you received from Philadelphia, Sunday morning, the 20th inst., directed to J. V. Himes, and which you deposited in the Boston Bank for safe keeping: will you have the kindness to give me the particulars of that case, that the public may better judge respecting its truth?

Respectfully yours, &c.,
S. BLISS.

Boston, Oct. 28, 1844.

Mr. S. Bliss—We received the package to which you refer, at the time specified. We supposed it was valuable, as it was done up like bank bills, and deposited it with our other valuable packages in the bank for safe keeping, as is our custom, on the Sabbath. On Monday morning we delivered the package to you, you opened it in our presence, and it contained nothing but a single letter and a few newspapers.

ADAMS & CO.
C. HASKELL.

Boston, October 28th, 1844.

The above refers only to a small portion of the slanders in circulation respecting myself and associates. I have no time to notice them all now; but if any responsible person, knowing to any *facts* respecting them, will have the goodness to certify to the same over their own signatures, they will oblige myself and the public. Men always judge from a knowledge of facts; or, they judge out of their own hearts; and because they can conceive of none but *selfish* motives which would prompt themselves to embark in an unpopular cause, they judge that others must be actuated by the same. Those, therefore, who will be instrumental in circulating slanders respecting others, without endeavoring to ascertain the truth, only show to the world the true state of their own hearts.

I have seen fit, in the fear of God, to embark in the Advent cause. I am entitled to the same rights as are all peaceable citizens. The columns of the several papers published by myself during the last four years, are open to the inspection of all; and if a sentiment is there advanced, sanctioned by myself, at variance with the welfare of my fellow-men, I bow to the sentence a just God may pass. It is for 'the hope and resurrection of the dead that I am called in question;' and because I have continued 'unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come,' I have been assailed by the vilest slanders the father of lies could invent. But when men are found to resort to falsehood to oppose the truth, they show an utter absence of argument; and only strengthen the position they thus assail. In this whole movement, I have never expected to avoid calumny. My Master has told me that 'the world will hate you;' and 'he that will live godly in Christ Jesus shall suffer persecution.' But he has also said, 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, *falsely*, for my sake; rejoice and be exceeding glad, for great is your reward in heaven.' I shall therefore consider it an honor from God, if I am counted worthy to suffer shame for his name; and whatever trials He may have in store for me, He has said, 'My grace is sufficient for thee.'

In behalf of myself and associates,
JOSHUA V. HIMES.

Boston, Nov. 1, 1844.

From the British and Foreign Anti-Slavery Reporter.

The Martyr Poet Placido.

We have to express our obligations to our friends in different parts of the country, for kindly furnishing us with metrical translations of the Spanish verses inserted in our last—the prayer of Placido. The sentiments which occupied the last hours, and almost the last breath, of this condemned man, are now transfused into the English language, and will, we have no doubt, be read with interest by many. The *Heraldo*, a Madrid paper, in giving an account of his execution, styles him 'the celebrated poet, Placido;' and adds, 'this man was born with great natural genius, and was beloved and appreciated by the most respectable young men of Havana, who united to purchase his release from slavery.' After accusing him of wild and ambitious projects, and saying that, in the late conspiracy, he was intended for king, the *Heraldo* proceeds:—'The poet Placido was apprehended, and after a long hearing, was conducted to the condemned chapel. He manifested in it a serenity truly admirable. In his solitary intervals, he composed the prayer which we copy below. In passing from his prison to execution, he walked, reciting with a plaintive yet firm voice, these sorrowful verses; and, according to persons who write to us, and who were present at his death, the last stanza was pronounced immediately before he expired. His last words were, 'Adios, mundo, no hay piedad para mi; soldados, fuego!' Adieu, O world! here is no pity for me. Soldiers, fire!'

He suffered the pains of death at 6 o'clock in the morning. The persons executed were—Gabriel de la Concepcion Valdes, known by the name of Placido; Jorge Lopez Santiago Pimienta, Jose Miguel Ronan, Andres Dodge, Pedro Torres, Manuel Quinones, Antonio Abad, Jose de la O. (the initial only given,) Bruno, and Miguel.

It may be interesting to our readers to know, that in Placido, they renew their acquaintance with a poet with whom, and his writings, they are in some degree familiar. He was, we believe, the author of the compositions published a few years ago under the title of *Poems by a Cuban Slave*, and edited by Dr. Madden. The volume contains some interesting particulars of his life. The Spanish papers, of course, endeavor to cover him with infamy as 'a convicted conspirator,' and as one of the principal instigators of the late revolt; but we are not bound to believe any man guilty upon such evidence. Whether it were so or not, however, we may be allowed to express our regret that so gifted a man, whose genius throws a lustre on his country, and on the whole negro race, should have been brought to so premature and tragical an end.

The letter which we copied into our last from the correspondence of the *Morning Herald*, contained a direct charge against Mr. Turnbull, of having, while he was consul in Cuba, intentionally sown the seeds of the recent revolt. Although we repudiated this in the last number, we refer to it again for the sake of more distinctly and closely connecting together the charge and the contradiction.

Presidents of the United States.

George Washington was born in 1732, elected President in 1786, installed in 1789, 57 years old when installed, served 8 years, retired from public life in 1797, when he was 65 years of age.

John Adams was born in 1735, elected in 1796, installed in 1799, 62 years of age when installed, served 4 years, retired 1801, at the age of 66 years.

Thomas Jefferson was born in 1743, elected in 1800, installed in 1801, at the age of 58 years, served 8 years, retired from office in 1809, at the age of 66.

James Madison was born in 1751, elected in 1808, installed in 1809, at 58 years of age, served 8 years, retired in 1817, when he was 66 years of age.

James Monroe was born in 1758, elected in 1816, installed the following year, when he was 58 years of age, served 8 years, retired from office in 1825, being then 66 years of age.

John Quincy Adams was born in 1765, elected in 1824, installed in 1825, being then 60 years of age, served 4 years, went out of office in 1829, at the age of 64 years.

Andrew Jackson was born in 1767, elected in 1828, and went into office in 1829, at the age of 62, served 8 years, retired to the Hermitage in 1837, at the age of 70.

Martin Van Buren was born in 1782, elected in 1836, installed in 1837, at the age of 55, served 4 years, retired from office in 1841, at the age of 59 years.

William Henry Harrison was born in 1773, elected in 1840, installed in 1841, at the age of 68 years, and died in the first month of his term.

John Tyler, the present incumbent, was born 1790, elected Vice President in 1840, installed as President in 1841, at the age of 51, and will retire in 1845, having served three years and eleven months at the age of nearly 55.

Of these 10 Presidents, 3 were military chieftains, and the remaining 7, members of the bar, as were also 2 of the former.

Two were natives of Massachusetts, 5 of Virginia, 1 of South Carolina, 1 of New-York, and one of North Carolina.

Five were elected to and served out a second term.

The term of 10 Presidents embraces a period of 56 years. Eight years of this period were filled by Washington, twelve by incumbents elected by the Federal and Whig parties, and 36 years by the Democratic Republican Presidents.

Governor Briggs's Thanksgiving Proclamation is the longest we ever saw. Bad taste. Makes 124 lines. Quite too much for turkey sauce. Can't find room for it now, but will give it after 'lection. The time is Nov. 28, so you may put the goslings to fatting.

The above is the *Rev.* Mr. Leavitt's notice of Gov. Briggs's Proclamation for Thanksgiving, which we publish to-day. It is certainly the most dignified paragraph we have seen upon a religious subject. One hundred and twenty-four lines, however excellent they may be for a Thanksgiving Proclamation, is in 'bad taste,' and is 'quite too much turkey for the sauce.' This is a good sample of the 'Bible politics' of Rev. Mr. Leavitt and his leading partizans.—*Lowell Cour.*

Dr. Arnott has invented an air-pump, with which it is proposed to supply a draught to furnaces, superseding the necessity of funnels in steam-boats and costly chimneys in engine-houses.

Ohio.—The full vote for Governor in all the counties but three, and the majorities in those three, give Bartley, Whig, 144,814; Tod, Dem. 143,550; King, Abolition, about 7800. Bartley over Tod, 1294.

The Albert of 120 guns, exceeding by 700 tons the Trafalgar, at present the largest ship in the British navy, will be launched about the end of the year.

The Anti-Corn Law League is attempting to raise another £100,000 for the avowed purpose of regulating the registration of the voters.

Gen Uminski, who took such a distinguished part in the late Polish insurrection, lately attempted to commit suicide at Spa, where he had been residing for some time in great poverty.

The British Queen Steamer, has been sold at Antwerp to M Van Leemput, a mechanician of the city, for £6,820.

Mayor of the City.—The Hon. Martin Brimmer declines to be considered a candidate for the Mayoralty of Boston, for re-election at the December election.

Fare Reduced.—The Directors of the Lowell Railroad have reduced the passenger fare on that road to 75 cents between Boston and Lowell, with a corresponding reduction in the way fares.

Lord Haytesbury has publicly stated that he shall recommend conciliatory measures for Ireland.

On certain parts of the Irish coast, the solar are much higher than the lunar tides. A similar phenomenon has been observed in some places in America.

Mr. Lebanon Stokes, a farmer of East Baton Rouge, Louisiana, was found dead on the gallery of his dwelling a few days since, having been shot by some unknown person.

Sir Thos. Wilde, the leading counsel for Mr. O'Connell and the other traversers, in the appeal before the House of Lords, refused to take any remuneration for his services.

The splendid mansion of the late Chancellor Sandford at Flushing, N. Y. has been purchased by a gentleman of New-York city for the purpose of being converted into a private Lunatic Asylum.

The Dominica Colonist of the 28th September mentions that much alarm, it was understood, exists in Martinique, and that great apprehensions are entertained of a revolt of the slaves.

BOOKS.

MIGHT AND RIGHT, by a Rhode Islander This work gives a faithful History of the troubles in Rhode Island, and is embellished with a Portrait of Gov. Dorr.
Mrs. Child's Letters from New-York.
Do. Mother's Book.
Life of Follen.
Selections from Fenelon, by Mrs Follen.
Criminal History of the English Government
Whitehead's life of Wesley.
American Politician.
Bible Quadrupeds.
American Constitutions.
Dr. Shew on the Water Cure.
Dr. Alcott's Works.
The Physiological and Phrenological Works of Fowler, Graham, and others.
Pictorial Bible.
Dr. Banning's Common Sense on Chronic Diseases.
The Works of Brisbane, Godwin, Boyle and others, on Social Reform.
The Phalanx, Social Reformer, and Constitution and By-Laws of Brook-Farm Association.
For sale by BELA MARSH,
Oct. 18. No 25 Cornhill.

SONGS OF THE HUTCHINSONS.

THE Old Granite State, The Bereaved Slave Mother, Get off the Track, and all the other Songs of the Hutchinson Family—set to music for the piano-forte. For sale by BELA MARSH,
Oct. 18. No. 25 Cornhill.

RESPIRATORS,

OR

BREATH-WARMING INSTRUMENTS.

THE subscriber continues to have Respirators manufactured under his immediate direction, and imports others from England. The experience of five years has more than confirmed the anticipations he had formed from the philosophical construction of the instruments. They are eminently useful in all pulmonary complaints where exposure to cold atmosphere produces evil consequences. During the past winter, several healthy persons have used them with exceeding comfort when travelling in very cold weather, and without any subsequent injury to themselves. The instruments may be procured at 17 Bedford-street, at his agent's, Theodore Metcalf's, Tremont-street, and at several of the Druggist stores of this city and of the country.

H. I. BOWDITCH, M. D.

Boston, Oct. 12, 1844.

NEW PORTRAIT OF O'CONNELL!

PRONOUNCED far the best ever published, by those who know him Just received from Dublin, and for sale at the Anti-Slavery office, 25 Cornhill. Oct. 11

NOTICE.

GEORGE BROOKS respectfully informs his friends and the public, that he has taken shop No. 191 Ann street, where he has on hand a general assortment of clothing, for seamen and landsmen, of the latest fashions, and at the lowest cash prices. Clothing cut, made, repaired and cleansed, in superior style Please give him a call, if you wish to get the worth of your money. tf. Sept. 13.

TO LET,

ONE large room and bedroom, furnished or unfurnished, with privilege in kitchen and washroom together with aqueduct water, in house No. 14 Cypress-street. Rent low. Inquire of GEO. BROOKS, No. 191 Ann-street. tf. Sept. 13.

J. P. BISHOP,

ATTORNEY AND COUNSELLOR,
No 10, COURT-STREET, BOSTON,
[*South side of the street, five doors from Washington street,*]

Practices in LAW and EQUITY in all the Courts of the Commonwealth, in this and the adjoining counties Also attends to every description of office business.

DR. CH. FREDERICK GEIST,

JOHN-STREET,
HOMŒOPATHIC PHYSICIAN,
NESMITH'S BUILDING,
LOWELL.

To Abolitionists
AND FRIENDS IN GENERAL.
JOHN P. COBURN

INFORMS his friends and customers, that he has removed from No. 8 Brattle-street, to

51 Cornhill and 24 Brattle-street

Where he continues his same line of business, with an addition, viz:

CLOTHING,

Cut and made in the neatest and most fashionable style. He has also taken considerable pains to select A FIRST RATE CUTTER, who will give his attention to cutting only. He has selected an assortment of the most fashionable CLOTHS, viz: Broadcloths, Cassimeres, Doeskins, Tweeds, as well as VESTINGS of the latest style, all of which he will make up in the most fashionable style, and on reasonable terms, and will take GENTLEMEN'S OFF-CAST GARMENTS in pay, or part pay.

Please give him a call, if you wish to be used well and get the worth of your money.

☞ J. P. COBURN would furthermore inform the public, that he has made extensive arrangements, and is prepared to execute any amount of Clothing in the above line. March 29.

REMOVAL.
SEWING SILK.

THE Office of the NORTHAMPTON ASSOCIATION has been removed from 2 1-2 Hanover-street, to

228 WASHINGTON-STREET,
TWO DOORS SOUTH OF SUMMER-STREET,

where may be had, at wholesale or retail,

SEWING SILK,

of every variety of size and color manufactured by the above Association, from the best stock, and in the best manner. J. A. STETSON, *Agent.*

Orders forwarded to Northampton, Mass. for any kind of Sewing Silk, which will be promptly exected. 3m. Sept. 13.

DR. B. T. PRESCOTT.

DENTIST

GRANITE BUILDING, No. 14 HOWARD ST.
Directly opposite the 'Pemberton House,' and a few doors West of 'Concert Hall.'

DR. PRESCOTT would inform his friends and the public generally, that he continues to perform all the necessary operations on the Teeth, both for their beauty and preservation. Particular attention paid to cleansing and filling carious Teeth with gold, thereby arresting the progress of decay, and rendering them useful for many years.

Mine